

The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, JUNE 21, 1902.

No. 8.

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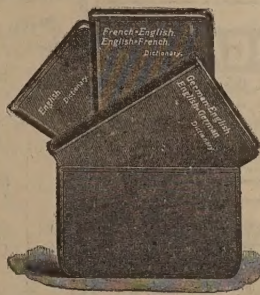
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VOL. XXVII.

MILWAUKEE AND CHICAGO, JUNE 21, 1902.

No. 8

Editorials and Comments.

The Living Church

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Editor, FREDERIC COOK MOREHOUSE.

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THE LIVING VOICE OF THE CHURCH.

WE ARE moved to the consideration of this subject, so often referred to in Roman attacks on the Anglican position, by the perusal of a very bright although superficial book which was put forth not long since by Mr. W. H. Mallock.* His position is that the Catholic Church must be able in every age to exercise an effective teaching authority; and that this involves not only "an undisturbed continuity of authority from the earliest times until now," but also the possession of some organ of utterance by means of which the Church shall be able at all times to enunciate its doctrines in definite form.

He maintains that "Rome is the only Church representing itself as an ever-living and articulate individual, which at no period of its existence has lost one of its faculties, but is able every day to re-affirm, with a living voice, every doctrine which it has ever authoritatively enunciated in the past—to re-affirm it now in virtue of the same supernatural knowledge; and to re-affirm it, moreover, with an ever-deepening meaning." His conception of authority includes the theory of development. He says, "Rome admits that, within limits, the doctrine of the primitive Church was true, but does not admit that it expressed the whole of the truth. It implied the whole of the truth, . . . but it expressed only so much of it as the primitive Church could understand, a fuller understanding and expression of it being left for subsequent centuries." He adds that "the Church, according to the Roman theory, grows as a teaching body by the assimilation of beliefs and philosophies, which need, in their original form, to have been no more Christian or supernatural than the food eaten by a child is, in its original form, human."

Mr. Mallock is a clever writer, and there are many plausible passages in his book, passages calculated to disturb those Anglicans who have not perfectly mastered the unique mission of their own Church, but who believe as firmly as Mr. Mallock that the Church must exercise a genuine teaching authority—that is, must have a living voice. But clever as he is, Mr. Mallock is not a theologian, at least not a profound or accurate one; and his theory of development would be dissented from by many Roman writers of high rank. Its adoption by those who maintain it is due to controversial exigencies. It is an outcome of the necessity of meeting the fact which opponents of papal claims have used with damaging effect—that Rome is not *semper eadem*, but has sanctioned and imposed modern views which tend to revolutionize the religious atmosphere and ethos of the faithful.

IT MAY BE WELL to expound the truth contained in the contention that the Church must have a living voice. To begin with, it must be maintained that without a living voice the Church cannot be said to exercise effectively her God-given teaching function. But, if the Church does teach her faithful children at all times the truths needed for their salvation—those truths, that is, which were committed in pentecostal days to her guardianship—she possesses a living voice, whatever may be the particular manner in which her teaching is given.

It constitutes the leading fallacy of the Roman argument

* *Doctrine and Doctrinal Disruption: Being an Examination of the Intellectual Position of the Church of England.* By W. H. Mallock. London: A. & C. Black, 1900.

in this matter, that a *a priori* conditions are defined beforehand to which the Church's method of uttering her voice must be conformed. In fact Mr. Mallock's argument reminds us of Ward's *Ideal Church*, which caused such a sensation in Tractarian days. Mr. Ward had come under the glamor of Rome, so fatal to impatient souls, and began by defining an ideal Church evolved out of his Romanized inner consciousness. He then proceeded to urge that as the Roman Church alone embodied his ideal it must be the only true and Catholic Church. In like manner Mr. Mallock, whose religious imagination is dominated wholly by the Roman position, first defines *a priori* the manner in which he thinks a Church must teach the faithful, if she is to teach continuously and effectively. This manner is the Roman manner; and, as the Roman Church alone satisfies his conception of a living voice, she alone possesses this voice, and she ought to be acknowledged as the sole authoritative teacher of saving truth.

We may not thus define beforehand how the Church can exercise a living voice, and Mr. Mallock's definition has no other warrant than that which comes from a Romanized imagination. We must be governed by the facts; and, although an appeal to history as against the undoubted teaching of the Spirit-guided Church of God is "treason," as the late Cardinal Manning urged, we are bound to appeal to history when we wish to ascertain how the Church of God teaches her children, and in order to distinguish the voice of the Catholic Church from other voices.

As a matter of fact the Church's voice has been uttered in various ways, and whenever its tones can be heard and sufficiently understood by the faithful, it is a living voice beyond all question. It is not necessary that the meaning of that voice should be clear to the unfaithful and alien, for under no conditions can those who decline to live the Church's life understand her doctrine. And so the fact that many within the Church fail to be guided by her mind is evidence rather of their deficiencies than of her failure to teach. It was predicted by St. Paul that there must be heresies within the Church, just as we know that there must be sinners there also.

One way in which the Church has uttered her voice has been to impose new and formal definitions of her truth. It is the fallacy of Mr. Mallock and other Romanists to suppose that this is the only way in which the Church can speak; so that, if she is prevented at any time from thus speaking, her voice is silenced. The facts are fatal to such a contention, and also to the claim that the Roman Church has "at no period of her existence lost one of its faculties," but is able "every day" to enunciate the contents of saving truth. Was such the case, for instance, when Pope Honorius enunciated in the most solemn way the monothelite heresy? Where was the living voice of the Church when this sole organ of its utterance was contradicting her mind? If the Church has had no other means of speaking with a living voice than the conciliar or papal means, her voice has often been silenced by the spirit of falsehood or by hindering circumstances.

But the voice of the Church speaks in divers manners. It was speaking before Councils met or the papal system appeared. It spoke at times when Popes were recreant to their trust; and even spoke against papal decisions. It speaks continuously. It is never silent for one moment. Thus the Church speaks to-day with a living voice in continuously imposing upon the faithful the definitions of bygone ages; and her voice is not less living because it utters the same language with the same significance as of yore.

If it be objected that the Church ought to be able to set forth new definitions to meet new errors and difficulties, we need only to reply that we are not wise enough to assert that the Church of God ought to be able at all times to do what in fact she has not been able to do. Nor can we take refuge in the position that the Roman system meets the difficulty. The facts as we have seen, show that Rome has not always been able to speak when difficulties abound, and that she has not invariably spoken truly. If facts mean anything, it seems that God has overruled the evil of schism to restrain His Church from defining ecumenically beyond the sphere of those leading truths of our Faith which imply the rest, and which are sufficient to protect those who accept them in good faith from fatal loss of truth. It does not seem to be God's will that formal dogmas shall be multiplied beyond what are indispensable to the Church's safety. Such as have come down to us have proved to be sufficient to keep those who are really faithful to the Church in the way of salvation. There is no good reason for thinking that multiplied pronouncements would help those who are unfaithful to the Church.

But the best evidence that the Church's voice always lives, whether Councils and Popes can speak or no, is found in the Church's working system considered as expressing the mind of the Church in outward forms and phrases which all the faithful must receive and use. The law of worship for instance, prescribed by ecclesiastical authority all along, applies and exhibits perpetually the law of belief. This voice is never silent. In all the ages and in all the Catholic Churches (with a general agreement which is distinctly supernatural when we consider the centuries of schism which have divided these churches) prescribed liturgies, offices, sacramental rites, sacred calendars, and the like, express the living voice of the Church of God and proclaim her ancient and immutable Faith. So long as the Church's mind is thus expressed *diffusively* in every particular Catholic Church, we need not despair because the Church cannot also express her mind at all times *collectively* or in a manner which will impress the imagination of mankind at large. If the faithful in every portion of the Catholic Church are in a position, as they are, to know what is necessary for salvation by humbly practising the religion in which saving truth is undeniably implied and sufficiently articulated, we may be sure that the voice of the Church universal is not silenced, but reaches those to whom alone is given the privilege of understanding the mysteries of God. It is not the will of God that the Church should depart from the method of her great Head. Those without are rightly left to the parable of a Catholic Church living on, in spite of schism and heresy, by virtue of a hidden unity which transcends the power of aliens to understand.

MR. MALLOCK thinks that he discerns a state of hopeless confusion and chaos in the Anglican Communion. But he fastens his attention too exclusively upon the conflict of private opinions as distinguished from the official teaching and working system of the Anglican Church. A wide difference in ecclesiastical conditions and a failure to realize the peculiar mission of the Anglican Church have prevented Romanists from understanding the cause of the liberty which is permitted among us in the expression of private vagaries. It is the mission of the Anglican Church which accounts largely for the policy which has made room within the Church for Protestant and Rationalistic schools of thought. This mission is to win back to historical Catholicity, if possible, those who have lost their hold upon precious truths through impatient reaction from mediæval caricatures, but who have not ceased altogether to believe in the formal principle of the Anglican reformation—its appeal to the ancient and original system of Christianity. The desire not to quench a smoking flax has made Anglican Churchmen loth to stretch over rigidly the bands of ecclesiastical discipline.

No doubt this laxity of discipline has dangers, and many have reached the priesthood itself whose hold upon the Catholic religion is defective to a degree. But the safeguard which has preserved the Church's position all along, even in the darkest days of Calvinistic evangelicalism and deistic rationalism, has been the *working system* to which all alike have been required to conform. The ancient Catholic Faith and religion is objectively witnessed to in this system, for its fundamental elements are those of the rest of the Catholic Church. And it remains, amid every partisan conflict, as undeniably the living and authoritative voice of the Church. Mr. Mallock takes no note whatever of this fact, nor of the circumstance that every movement of our people towards a richer Catholicity coincides with a more adequate and thoroughgoing use of what our ecclesiastical system positively requires.

This point is exceedingly important, for it shows what the real bearing and effect of the Anglican position and policy are. The Anglican Church requires conformity by all her members to a working system wherein alone her official mind is signified, and in which the Catholic Faith is expressed with more or less articulateness. Relying on the effect of this system upon those who live and worship loyally under it, she exercises patience, and refrains from scrutinizing too closely the private views of those who submit to it. She seems to say, If you will practise this religion in a loyal spirit I am ready to deal tenderly with your individual vagaries, because I believe that you and your posterity cannot forever resist the teaching force of what you thus practise.

We do not pretend that Anglican ecclesiastics enter invariably into the full mind of the Church in this matter, but the Spirit-guided Church is ever wiser than her wisest ministers, and no other view of the Anglican Church's mind will account for the facts. The official teaching of the Anglican Church has remained the same through all the movements

which have tended to obscure it, and it has always been the case that renewed loyalty to the Anglican system—i.e., a thorough-going use of it—has been followed by a revival of Catholic doctrine and practice among us.

It should be noticed also that the very diversity of the vagaries which prevail among our half converted people tends to make impossible any subversion of the working system of the Church. Such subversion requires united action, but the only unity found among us is the unity of those who loyally accept the Church's working system, and practise it. Under such circumstances no one need despair of Anglicanism. Its working system is Catholic, and will continue to leaven our people. When the mission of the Anglican Communion has been accomplished, it will have saved from Protestant error an innumerable host of souls, who will be enjoying a Catholic heritage which the Anglicanism of to-day is preserving for their benefit.

WE SHOULD LIKE to discuss some of the details of Mr. Mallock's book, but we have no space to do so, and it is not necessary. We desire to say, however, that it is no true rebuttal of the theory of authority which he describes as ritualistic—the theory of Catholic *consensus*—to say that the majority of Catholics repudiate our claim to have any part in this *consensus*. The question to be answered is, and the Catholic world answers it affirmatively, Does Catholic *consensus* possess authority? The question as to the part of Anglicans in this *consensus* is quite distinct, and its answer is wrapped up in the question as to whether Rome is right in claiming to speak for the whole Church and in eliminating from Catholic citizenship all who fail to acknowledge her claim. We cannot enter into such a question here.

We believe that the true reason for the restlessness of those isolated individuals who seek refuge from the difficulties which beset the Anglican mission by entering the Roman Church is often an impatient spirit. Men seek a shorter cut to peace, touching doctrine and practice, than divine methods have provided. Having their eyes fastened on the defective views of private individuals and parties, they neglect the patient and humble course of testing adequately the practical teaching of loyal use of what the Church herself provides, and think that the proud show of Rome's specious and forceful unity is preferable to the loving tenderness of a Church which is set amongst those who must be saved by long-suffering, or not saved at all.

*

APPRECIATION of the complete isolation from all other churches, which is not "splendid," but which must be the lot of a church without a proper altar, is shown in the following telling paragraph from the *Church Militant*, the diocesan paper of Massachusetts:

"Trinity Church, Boston, is to have a robed choir in the chancel. A new organ will be built and placed in the chamber beside the chancel, and will be used in conjunction with the large organ in the back gallery. The building will be closed during the summer while the necessary changes are being made to accommodate the choir. It is to be hoped that the proposed changes include an altar. Trinity is the only church in this Diocese, certainly the only important church in Massachusetts, perhaps in the country, that has no altar. The chancel is not only unfinished, it is also unrepresentative. This Church of ours has an altar whether we like it or not; and this is true regardless of questions of Churchmanship. The new Emmanuel has been transformed by the skill of Mr. Allen, the architect, into one of the most noble and stately interiors to be found anywhere; and it has a magnificent altar and reredos. Emmanuel is no more ritualistic than it was before because it now has an altar. Trinity is the nearest we have to a cathedral. There are held the important diocesan functions. It is a pity that the building is, in its equipment, peculiar rather than representative. There is danger lest other events, like the consecration of Bishop Brent, be carried to Emmanuel where there is proper chancel equipment. It would be a great sorrow if the General Convention, with Bishops of every type and temperament, should turn aside from the great church and go elsewhere for its services because of the defective, unfinished, and unrepresentative state of the chancel of Trinity."

It is certainly the case that the prestige in the Church at large which has been enjoyed by Trinity Church, Boston, by reason of her historic position, must go to others if no proper altar be erected within her sanctuary, at the time when the remodeling of the chancel gives the opportunity. There will certainly be very vigorous protest against holding any of the official services of the next General Convention in a church

which is content to be thus unrepresentative in character. Trinity Church must sink to the obscurity of the individual faddist if it chooses to defy the general characteristic of the Church.

THE necessity for artisans to come to an agreement for uniform protection against "dead beats" among customers, as in the instance of Chicago modistes, reported in the secular press, presents one of the most unhappy commentaries upon our modern Christianity. A religion that does not involve the necessity of scrupulous and *prompt* paying of debts, is sheer hypocrisy. To cause suffering among the poor women who are obliged to toil for a living from morning to night, by not promptly paying them for their labor, is one of the refined meannesses which, once thought of, would be deemed incredible among Christian people, did not experience show the practice to be widespread.

This evil is not confined to those who systematically move rather than to pay their debts, though there are multitudes of these. Harpies, they are, compared with whom the life of a burglar is respectable. The Becky Sharp in real life is a despicable villain, ruining numbers of poor people who live by the sweat of their brow, and of merchants who are seriously hampered and worried in their business career because they cannot collect their outstanding dues.

Yet beside these, the number of professedly Christian people who are simply careless about the payment of their obligations, is appalling. This in effect is robbery. To break into a house by night and carry off the plunder that may be gathered up, is in no sense a greater crime, than to purchase goods and not pay for them. The payment of debts must, in the eye of God, be a serious matter.

Are the clergy sufficiently careful, both to attend to their own personal debts, and to preach the duty of debt paying to their people? This is no light matter. We have known of priests at the altar, apparently sincere at their devotions, but yet paying no sort of attention to the debts they have incurred. Does not the scathing denunciation of the Master, "Woe unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation"—does not this judgment seem to be written across God's ledger wherein are recorded the debts recklessly incurred, and left, not only unpaid, but sometimes not even apologized for? Reverend fathers, this is a serious matter, and more than once has disgrace been brought upon the Church and great inconvenience, if not suffering, to creditors, because of bills of the clergy left unpaid.

We urge that the clergy who preach missions, lay stress upon this common, yet mortal sin, among Christian people, and rigidly insist that debts must be paid before the Christian can be assumed to be living an honest life before God and his fellow-men.

IT SEEMS good to *The Outlook* to observe, in its issue for May 24th, in a short notice of Canon Henson's recent book, *Cross-Bench Views of Current Church Questions*: "The chief obstacle to the spread of the reforming interest" (i.e., the propaganda to induce the Church to accept sectarian ministers as on a par with the Church's priesthood) "of which Canon Henson is a conspicuous representative, is deficient intellectual culture in the rank and file of its clergy as well as of its laity."

For narrow bigotry and self-complacent conceit, this sentence would do credit to a "Broad Churchman." Indeed it is only the echo of the voice of Dr. McConnell, which we have hitherto quoted.

But why so excellent, so really cultured and truly broad-minded a magazine as *The Outlook*, should permit its pages to be blotted by such misrepresentation as, not only in that sentence, but in its references to the Episcopal Church generally, is its characteristic, we cannot fathom. This sentence conveys such an absurd perversion of well-established and easily discoverable fact, that it seems impossible that any intelligent person should have penned it.

Why is it, we ask the apostles of "breadth," that "breadth" should seem to require such outrageous narrowness and bigotry as men calling themselves broad, show toward those they term High Churchmen? Why cannot Breads be broad intellectually as well as religiously?

We should suppose they would at least try to be. And such sentences as that we have quoted would of course be impossible when they had passed the first stages of trying.

CONGRATULATION on the excellent work of the children of the Church, whose Lenten offerings have reached the large amount of \$100,000, 3,438 schools contributing, will be general throughout the Church. It is indeed a large amount to be raised by small sums, and is an instance of what might be the missionary work of the Church if the whole people might be reached, as the children of the Sunday Schools have been reached during the past few years. To the Rev. Dr. Duhring, Secretary of the American Church Sunday School Institute, and to Mr. George C. Thomas, Treasurer of the Board and superintendent of Holy Apostles' Sunday School, Philadelphia, a large measure of credit for this grand result is due.

Let this be an occasion to inquire whether every school in which the Lenten offerings were taken has made its returns and forwarded the amount collected. This duty is one that ought invariably to be performed immediately after Easter, and it is not only dishonorable, but actually dishonest, to omit to send the amounts, whether they consist of one cent or of any multiple of the cent. Such funds gathered from the children, no matter how small they be, are in the hands of the local officials as a debt of honor, and their own honor and that of the school is seriously involved if they are not promptly forwarded. It is with surprise that we learn that not only through the spring months following Easter, but through the summer months as well, there are scattering remittances of amounts given during Lent, which ought to have been paid at once; and we fear there are even cases in which the children's offerings fail altogether to reach the missionary funds for which they are intended.

If any should see this paragraph who have not yet performed their plain duty in this respect, we trust that not another day may be permitted to go by without the amount being forwarded, a suitable apology for the delay accompanying it.

AN INDICATION of how widespread is the Catholic revival in the Church of England is shown by the fact that on the opening day of the 43d anniversary of the English Church Union on June 12th, it was expected that the Holy Eucharist would be offered in connection with the anniversary in 1,232 churches in England, while on the evening before there were to be special evensongs at a considerable number of the churches in London. The solemn celebration in commemoration of the event was to be at St. Cuthbert's in London, and the subjects for discussion at the E. C. U. meetings are the Coronation Service and the perennial and hardy Bill legalizing the marriage with a deceased wife's sister.

AVERY hopeful tinge colors the monthly report of Missionary Progress shown at the meeting of the Board of Managers. Especially interesting is the news from Japan that the national Synod of the Church in that land has taken steps looking toward the creation of a native episcopate, and an autonomous Church, in the near future, and is locally raising an endowment fund for the purpose. This desire on the part of the native Church both to become a national Church and to take upon itself an increasing measure of local support, is one of the most favorable indications in the missionary field. It is the goal, distant though it must always be from the starting time, which must invariably be hoped for in all our foreign missionary work.

This generation and that which immediately preceded it, have been the Church's planting time throughout the world. It now begins to look as though the next generation might see the beginning of the season of reaping.

SELDOME have we been so well-pleased at an episcopal election as at the choice of the Rev. Charles T. Olmsted, D.D., as Bishop Coadjutor, made by the Diocese of Central New York. Dr. Olmsted is asked to return to a Diocese in which he is well known, having for many years been rector of Grace Church, Utica. It is not often that of two principal candidates, both are such admirable men as the Bishop-elect and the Rev. Richard H. Nelson, who ran close to him. Both men represent the same high tone of Catholic Churchmanship, and it is a happy testimony to the staunch orthodoxy of the Diocese, that these two men should have received so large a proportion of all the votes cast. We sincerely hope that nothing may be permitted to stand in the way of Dr. Olmsted's acceptance of the post to which he has been chosen.

ANSWERS TO CORRESPONDENTS.

L. V. K. M.—A lay reader has no right to read the epistle, or other part of the Holy Communion at a celebration, but it is proper for him to assist the priest as a server.

LONDON LETTER.

LONDON, June 3, 1902.

THE London Diocesan Conference, which consists of about 600 elected and *ex-officio* members, met under the presidency of the Bishop of London on May 27th and 28th at the Church House. On the opening day there was a celebration of the Holy Eucharist at 8 o'clock in St. Margaret's, Westminster, and breakfast afterwards in the Convocation Hall of the Church House. The Bishop, in his presidential address, said that when he took over the Diocese he was in the "unenviable position of some one between the upper and nether mill-stone," and he then gave a narrative of the means which he took to "find out the state of affairs" in the Diocese with regard to the "vexed question of Incense and Reservation." He first addressed a letter to about forty of his clergy, containing "several questions as to the uses in their churches," in answer to which "forty returns lay upon my table by return of post." In ten churches incense had been used for from thirty to forty years; in ten more between ten and twenty years; while in thirteen from five to ten years. The clergy of those churches (which constitute to the Bishop the "nether mill-stone") had behind them "a large and enthusiastic body of laity"; and those persons who pictured 39 clergy or more "riding rough-shod over the poor, meek laity" are giving unconsciously a description "which is only too humorous" to those who know the facts. Then the "upper mill-stone" is the opinion" of their Graces the two Archbishops, which has to any Bishop of London "a very strong moral force upon him," though without any "legal binding power." Therefore, when you picture to yourselves a Bishop of London thinking how he is going to "steer between these two difficulties," you may perhaps "wonder why it is that after such an experience I am alive this morning and apparently well and cheerful to tell the tale." But helped by such encouragements as the "extraordinary personal confidence" of his clergy, the "loyalty and co-operation" of his Suffragans and Archdeacons (who confer with their chief once in six weeks), and the "dexterous and able management" of his predecessor, "I have," he said, "felt my way to a working plan on which I now work this Diocese of London." The Bishop's policy is thus described in a letter addressed to each of the incumbents in question:

"I do not, indeed, propose myself to take any active measures against the continuance of such a modified use of incense and manner of Reservation, as shall conform to the limits which you have already in private consultation with me expressed your willingness to observe. But, as Bishop of the Diocese, I cannot be present at any service where incense is ceremonially used, or visit any church in which the limits already referred to with regard to the reservation of the Holy Sacrament are transgressed."

Pursuant then to this "working plan," the Bishop finds himself enabled to "visit" thirty-three out of these thirty-nine churches (St. Alban's, Holborn, being one), but unable to "visit" the other six, "because there is in them the full ceremonial use of incense every Sunday, and the Sacrament is reserved in the open church."

His Lordship then referred to the Fulham Palace Conference, and passed on to such subjects as those of the Education Bill, Church Reform, the Sunday Question, a Diocese for the Continent, and his "opulence" as Bishop of London. In the matter of Church Reform, he signed the report, brought before the Convocation of Canterbury, because he believed that what the Church of England needs is "a body able to speak as the Voice of the Church"; though whether the proposed "National Council" should have "legislative powers" or not is another thing. As to the burning Sunday Question, "Can we not say that the Christian Church must now come forward and restate its ground for keeping Sunday, and must understand what it means by the 'Lord's Day'?" About having a Diocesan Bishop for North and East Continental Europe, the main difficulty, it seemed to his Lordship, would be whether the Anglican laity there are "sufficiently keen" on the matter to "subscribe to a fund for the income of their Bishop." It would be impossible to deduct any sum from the income of the See of London for that purpose, as the income of the See is not able to support "anything more than it does at present," after an expenditure this last year of £15,000 or £16,000.

The topics before the Conference were those of the Education Bill, Decrease of Ordination Candidates, the Position of the Laity, A Diocese for the Continent, the Sunday Question, the Deceased Wife's Sister Bill, and Burial Reform. The resolution in favor of the Education Bill which was moved by Mr. J. G. Talbot, M.P., and adopted in an amended form, had a supporter in Lord Hugh Cecil, M.P. It was agreed on the proposal

of the Rev. Principal Robinson that the Church should "take immediate steps to cope with the removable difficulties which tend to diminish the supply of candidates for Holy Orders." Bishop Barry's resolution (proposed, in his absence, by Prebendary Villiers, that Prelate being present to second it), asking the Conference to say that it regards with "general satisfaction" the report on the Position of the Laity in matters Ecclesiastical, recently presented to the Convocation of Canterbury, and that it believes that the conclusions embodied therein "will supply a satisfactory basis for the formation of a true representative Assembly of the Church of England," was first met by the "previous question," moved by Mr. Athelstan Riley, seconded by Prebendary Wace, and supported both by Canon Hensley Henson and Lord Halifax, but finally rejected in favor of the Bishop of Stepney's proposal simply commending the report to the "serious attention of the Church"; the Bishop having argued that to adopt the "previous question" would be "something like a snub" to the report, "which certainly deserved very serious attention." Canon Henson thought that the "mark" of the Church Reform League—"one of the most heavily episcopalized institutions in the country"—was upon the resolutions in the report, and that to deal practically with the question before them was to "raise the question of Disestablishment." Mr. Eugene Stock said Canon Henson was "suspicious" when he saw "the Bishops unanimous"; he himself, however, was "suspicious" when he saw "Dr. Wace and Mr. A. Riley unanimous." Lord Halifax expressed himself perplexed to know how he could "possibly commend to others" a report which he had not read himself, and he agreed with what had been urged by Mr. Riley, Dr. Wace, and Canon Henson, though it was "not often" that he found himself "in agreement with these three gentlemen at once"—a remark which fairly brought down the house with amusement. With reference to some of the other discussions, the Lord Chancellor's proposal in favor of a better observance of the Lord's Day was adopted, but the Conference happily refused to sanction the appointment of a Committee to consider the matter of an Anglican Diocesan Bishopric for the Continent.

The 29th anniversary of the Guild of All Souls was celebrated this day week, the Holy Eucharist being offered on behalf of the Guild, as an act of solemn thanksgiving, by all Priest-Associates. The usual special service, consisting of Solemn Procession and *Te Deum*, was held at St. Barnabas', Pimlico, at 6:30 p. m., with a sermon by the Rev. Darwell Stone, Principal of Dorchester Missionary College. The eminent learned divine, who took for his text "We Know in Part," pleaded for the recognition of the limitations of our knowledge concerning the state of the faithful departed, inasmuch as St. Paul, "with all his knowledge and insight, was able to recognize the ordinary limitations by which we are surrounded." Prayer for the faithful departed must needs avail, "though we know only in part what are the benefits of Christ's Passion, or the relation of the Sacrifice of the Altar to that of the Cross, and to the continual presentation in Heaven." The annual meeting was afterwards held in St. Barnabas' Parochial Hall, the President, the Rev. the Hon. A. F. Hanbury-Tracy, vicar of St. Barnabas', in the chair. The report stated that during the past year 377 new members have been enrolled, the net gain being 183, and that the present total number of members is 5,016, of which 602 have passed within the Veil. The report also refers to the continued growth of the Guild in the United States, and records the support of "the Bishops of Milwaukee and Quincy, and the Bishops Coadjutor of Fond du Lac and Pennsylvania." The Warden, Mr. Cowell, in moving the adoption of the report, said that hitherto the Bishops at home had "looked rather askance" at the Guild, and it was, therefore, "all the more pleasing to note that at the burial of Father Dolling the other day the Bishops of London and Stepney attended and officiated in vestments which were lent by the Guild of All Souls." The President, on resuming the chair after his reelection, said that no one could have read the account of the presence of the Bishop of London and his Suffragan at the funeral of the Rev. Mr. Dolling "without feeling that at last, after four hundred years, the consciences of Church people were being awakened to the fact that the truest act of charity which they could perform for their dear ones in the world beyond the grave was to pray for them."

The third annual visit to Hursley—"in commemoration of John Keble"—is fixed for Tuesday, July 15th. There will be a sung Eucharist in Hursley Church, followed by a G. A. S. service at the poet-priest's grave, and at evensong a sermon will be preached by the Rev. Professor Moberly, Canon of Christ Church. For full particulars as to the arrangements, applica-

tion should be made to the Rev. W. H. P. Arden, of 11, Southgate Road, Winchester, Hampshire.

The annual meeting of the so-called "Spanish and Portuguese Church Aid Society" was held in Exeter Hall on Friday before last. The Secretary (the Rev. Mr. Pulvertoft) read a letter from Bishop Kinsolving, of the Church of the United States in Southern Brazil, saying (to quote from the press report) that "American opinion had undergone a complete change in regard to work in Latin countries, all parties in the Church being united in support of the policy by which Bishops had been appointed for Porto Rico, the Philippines, Brazil, and three for Mexico," while steps were also being taken to "give the episcopate to Cuba." The chairman (Bishop Ingham) thought that, after such information as that, they "need not apologize for the existence" of their organization, but "rather learn to realize their duty towards Latin lands." The Rev. Walter Abbott, who seconded the adoption of the report, expressed regret that the society had "not more Episcopal support." Dr. Wace's motion, urging the supporters of the society to "increase their efforts on behalf of the reformers," was also carried.

A private view of the new lighting arrangements at St. Paul's Cathedral took place last Wednesday night, the work being regarded as very satisfactorily done. In the choir are six large pendants of gilded brass, and in addition to lighting the floor, they throw a soft glow on the mosaics in the vault by means of up-turned lights concealed in cups. There are also eight bronze pendants under the dome and two others in the transepts; four gilt bracket lights upon the choir screens; a ten light fitting in the apse, which also lights the Jesus chapel behind the reredos; and upon the desks of the choir stalls, standards holding concealed lights. In the nave and at the west entrance the massive bronze standards, fitted with newly designed heads, carry lights in basin-shaped glasses; while in the crypt the handsome old gas fixtures (in the shape of hanging Roman lamps) have also been adapted to the new light. The electric current is supplied by two different companies, in each case from more than one station, and every alternate light is on a different circuit. The work has been in progress for three years, and it is computed that sixteen miles of cable, containing more than two and a half tons of copper, have been used. Mr. J. Pierpont Morgan, of New York, has now very generously offered to defray the cost of completing the scheme of installation, which will amount to between £3,000 and £4,000, in addition to the £10,000 already spent.

On May 23d, after matins, Canon Scott-Holland celebrated the Holy Eucharist in the Crypt Chapel of St. Paul's, and said some dedicatory prayers in connection with the placing of a marble slab over the grave of the late Bishop of London, Dr. Creighton, directly in front of the altar of the chapel. The memorial, executed by Messrs. Powell from designs by Mr. James Powell, is based on the pattern of old slabs in Italy, especially in Sienna Cathedral, and is considered quite unique in England. The Bishop is represented in cope and mitre, with the pastoral staff in his hand, the likeness being admirable. The slab itself is of white marble, the cope of Verona red marble, the pastoral pectoral cross and finger ring brought out with blue enamel, and the shields in the border let in in Sienna marble, the whole being incised in black line. The inscription (regretably deficient in one respect) reads: "We have laid here in hope the body of Mandell Creighton, Bishop of London: Born 1843; died 1901. Love is all. Death is naught."

The Press Association has stated that some emphatic words of the Bishop of London's at the funeral of the Rev. R. W. R. Dolling with reference to his loyalty to the Catholic Church in this country were occasioned by the following circumstances. After the vicar of St. Saviour's, Poplar, had been stricken down with his last illness, a well-known Protestant, addressing a public meeting at Bridport, declared that Mr. Dolling had been "received" into the Church of Rome whilst still holding a cure in England. The dying priest passed away, it appears, without any knowledge of that false and base assertion, but it reached the ears of the Bishop; who, therefore, took the first opportunity afforded him of testifying to Robert Dolling's whole-hearted loyalty.

J. G. HALL.

THE LATEST.

NEW YORK, June 18.—Dean Hoffman of the General Theological Seminary died suddenly yesterday at Plattsburg, N. Y., whither he had gone on his vacation.

CONTINENTAL NEWS OF EUROPE.

PARIS, June 3, 1902.

A SUBJECT of very keen dispute between the Roman and Protestant collectors of statistics, is the moot point, Which cause is advancing more rapidly in numbers and power?

In the States it is roundly asserted that Roman Catholics—especially in the North—are making many converts, and that hundreds of Protestants of all descriptions are rallying round the Roman standard of Faith. These assertions were made particularly by the *Débats* in an issue of last month, and were met by a counter statement in the *Kölnische Zeitung*, which gives some interesting statistics, that your readers may care to have before them.

It speaketh thus: In 1890, 3,105 Germans renounced Catholicism in order to associate themselves with Protestant bodies. On the other hand 554 Protestants, in the same year, became Roman Catholics. In 1899, these figures stood at 5,549 and 660, i.e., that there were in Germany these two categories of persons who had changed. In Austria, according to the *Kölnische Zeitung*, Protestantism is always in progress since 1898. In that year Lutheranism made 1,598 converts, and lost 744 of their own people to the Roman Catholics. In 1899 these two figures stood respectively at 6,492 and 785. It would be interesting, the *Débats* goes on to say, to compare these statistics of conversions on the continent, with the statistics of countries outside Europe, and especially in America, and to be able to establish that Catholicity is gaining in the new world what she may be losing in the old.

These statements in a leading Paris paper naturally have called forth answers; and counter statements more or less interesting. I will endeavor to abridge the expressions of two of these, which treat the subject in an able manner, from different points of view it is true.

One asks, Is Roman Catholicism on the increase in the States? Certainly, if we compare the insignificant number of Roman Catholics a century ago, with the numbers of to-day, ten millions, one can believe one's self in the presence of an enormous increase. But this progress has to be discounted by the number of Irish emigrants from the British Isles. If all, the descendants included, had remained Roman Catholics, there would be in America twenty instead of ten millions.

In England the same phenomenon. True, there have been notable conversions, but the importation of Irish population accounts for the increase more than the actual Anglican conversions that have been made. I pass over Germany, where the dominant form of faith exercises a considerable effect on the masses, to the detriment of Catholicism; I come to Austria. There, we are in the presence of a religious movement of decided intensity—especially among the German elements of the Austrian Empire. It increases in spite of the efforts of the authorities to the contrary. In France Protestantism gains ground, even with the clergy. It has established itself in those regions of the country at least where the population changes *en masse*.

This is one side of the question. The other writer meets the question, and accounts for the changes in Germany by the unification of Germany, and extension of her influence, the absorption of many Catholic Germans into the Empire, who, losing their first faith, have been swayed by interest, convenience, and other motives to swim with the Protestant sects around them. In spite of all, Catholicity, humanly speaking, is not in decadence. On account of political reasons it has lost ground in certain countries, but it has made advance in others.

Slow conquests they may be, but sure.

Thus, in 1800, in England and Scotland together there were but 120,000 Roman Catholics. In 1900, the figure quoted is 1,692,098, and this number has increased to-day to 1,865,000. In 1800, Roman Catholics formed hardly three-fourths of the population in Switzerland; in 1890, they represented two-fifths.

There were 540,000 Roman Catholics in the northern portion of North America in 1820. The Dominion counted, two years ago, 2,107,357 Roman Catholics, with seven Archbishops, 23 Dioceses, and 2,720 priests.

At the beginning of the nineteenth century Monsignor Carroll, first Bishop of Baltimore, had for his whole clergy twenty priests and 40,000 of the faithful among four millions of Protestants. To-day there are ten millions (some say twelve millions) of Roman Catholics in the States.

In the main the correspondents seem to be in accord. The question of the value of the conversions is even more important than the number. As a rule a convert to Catholicity is fervent

and zealous at least. The convert to Protestantism, from my own experience, seems to sink into a religious apathy—at any rate as far as outward signs are visible. There may be exceptions. Roman clergy who have changed—and often married—do not give the impression of being either happy or satisfied.

FRANCE.

On Monday, May 12, was celebrated with all pomp and majesty at Notre Dame de Paris, a commemoration service of Sainte-Jeanne d'Arc. In the ordering of the service the Cardinal-Archbishop followed out the old tradition of this office of 1792. The preacher on the occasion, who pronounced the panegyric of "La Vénérable"—you know that Jeanne d'Arc is passing through the prescribed stages of canonization—took for his thesis: "Jeanne d'Arc was certainly sent by God to deliver France. She died a martyr for refusing to deny God in her country." The Bishop of Cahors, chosen for the task of exposition, was so chosen as being of the county of which Sainte-Jeanne d'Arc was a native. After unfolding in suitable language the two divisions of his subject, he concluded by insisting on the patriotic example set by Jeanne d'Arc to all France, and pressed home that example ought to have the effect of bringing together the disjointed forces of the policy of France; whilst her devotion should inspire the same spirit into her successors. The office terminated with a solemn procession of the Banner of Jeanne d'Arc, and the Benediction.

SAINT GERVAIS.

The home of reformed Plainsong in France, where all the traditions of Solesmes are carried out with devoted accuracy, is preparing for a great celebration of its "centenaire" and the finding of the body of Sainte-Philomène, which was discovered at Rome in 1802 in the Catacombs of Sainte-Priscilla, by a workman engaged in clearing out debris.

OTHER FRENCH NOTES.

A certain strain appears to be brought to bear upon some of the colleges once under clerical direction, notably that of Stanislaus at Paris. A further small "prick" at Church habits and practices is exemplified in an order issued that no clergy shall be allowed to accompany a funeral from the church to the cemetery, except in a closed carriage. This has long been the custom in Paris. It is now being inflicted on the provinces. The reasons given are utilitarian, but the motive is not difficult to divine.

OLD CATHOLIC CONGRESS.

It is officially announced that the fifth International Old Catholic Congress will be held at Bonn in August next. The last Congress took place at Rotterdam in August 1899, since which time considerable changes have taken place. Death has removed several of the then leaders of the movement, notably Bishop Reinkens and Dr. Weibel of Lucerne; others, Count Campello and Dr. van Thiel, have retired into the background. The Church, however, so writes a correspondent, has gone on steadily gaining influence and adherents in every quarter. There are still such men as Archbishop Gul, Bishop Weber, Bishop Herzog, Professors Michaud and von Schultes. A strong appeal seems to be made to Anglicans to be present at this gathering. But I think that much of a certain fervor which existed some twenty years ago or more amongst some English Catholics in the cause has somewhat cooled. We are everywhere realizing more definitely the danger, not to say sin, of schism. Whilst sympathizing with the Old Catholics in the position in which these separatists found themselves placed at the time of their "transition" from Papacy to an alienated body, many then strongly in favor of their act of "divergence" have modified their views with regard to its justifiableness. You will, however, be well informed at the fitting time of what takes place at Bonn.

If this may not be considered trenching on your London Letter, it will interest your readers to know that at the London Diocesan Conference last week, at which I was present and of which I am a member, the proposition for a separate arrangement for which, on the Agenda Paper, was rather unfortunately styled a "Bishop for Northern and Central Europe," received no support.

The Chaplains themselves seemed against it. Whilst sympathizing with the proposers in many respects from an utilitarian point of view, the question of assumption of any title touching foreign jurisdiction must remain an insuperable bar to the desirableness of such a proposition being accepted.

I had an opportunity of a short interview with Cardinal Vaughan in his future Cathedral at Westminster, when in London the other day. He told me that it was hoped in June next year to consecrate, but he awaited £16,000 more first! It is, as no doubt your readers know, a magnificent structure in point of

size, and the acoustic properties are said to be excellent. The single tall Campanile is a landmark already in London.

RUSSIA.

Some friction has been caused by the action of the Government in sending to prison Mgr. Iwerowich, Roman Catholic Bishop at Wilna. The charge against him was his recommendation to the parents of his flock not to send their children to Russian Orthodox or schismatic churches. The Bishop, by the accounts, has been deported to Twer, where he is allowed a pension of 1,000 roubles a year. In answer to the protest of Cardinal Rampolla, it was asserted that the Bishop had violated the law of the Empire. Probably there is a good deal below the surface, beyond the alleged cause of punishment. Wilna is a pretty little town not far from the German-Russian frontier, and with a population of rather Roman Catholic ascendancy. The proselytism of the Roman section had probably become more aggravating than usual, and hence this sorrow.

GEORGE WASHINGTON.

NEW YORK LETTER.

PREPARATIONS are making for the holding in Trinity parish church of a service on the day of the coronation of King Edward VII. of England. Those who will attend it are members of the St. George, St. Andrew, St. Patrick, and other similar societies. At the head of details is Sir Percy Sander-son, the British Consul General, who is a member of Trinity, and others who are expected to assist are the Rev. Dr. D. Parker Morgan and the Rev. Dr. W. S. Rainsford. There will be elaborate music.

Bishop Burgess of Long Island gave the baccalaureate sermon before the Columbia and Barnard students this year. His topic was Success, but the local papers magnified some incidental remarks of his about money in and behind athletic sports out of all proportion to the importance the Bishop gave them. At the regular commencement of Columbia over 800 degrees were conferred, the greatest number in the history of the institution, and the first under President Butler.

The Rev. Dr. Charles T. Olmsted, vicar of St. Agnes' chapel, who has been elected Bishop Coadjutor of Central New York, when asked concerning possible acceptance of the place, replied that he expected to remain in service at the chapel until the end of June, and hoped, before going upon his vacation in July, to announce his decision. Something will depend upon what duties shall have been assigned to him by the diocesan, which duties he had not been apprised of at the time of speaking. There is a possibility it is said, that he will reside for a time in Utica, should he accept, a city in which he feels more at home than in New York. His father was born in Onondaga Valley, now a suburb of Syracuse, and both his grandfathers, Col. David Olmsted of Ridgefield, Conn., and Col. Comfort Tyler of Ashford, Conn., were pioneers in Central New York. His family attained prominence, to which he himself added by his successful rectorate of Grace parish, Utica. At St. Agnes' he found conditions prosperous, when he succeeded the late Dr. Edward A. Bradley, and under him steady and substantial progress has been made. Dr. Bradley had the task of beginning anew; Dr. Olmsted has seen the neighborhood of the upper west side develop, and the income and communicant list of this up-town Trinity chapel develop and grow with it.

The Rev. James R. Sharp, aged 61, priested by Bishop Doane in 1874, and who served some years in the Diocese of Albany, died at the home of his brother on Staten Island last week. He was born in Hoboken, N. J., and served successfully as priest in charge at Rossville, Richmond Archdeaconry.

The Rev. T. B. Oliver has resigned the rectorate of St. Bartholomew's parish, Brooklyn, after a service of fifteen years. During those years he has seen a growth from nothing to about 600 communicants, and a parish property worth \$100,000. Beside, there has been raised \$30,000 above parish expenses. Mr. Oliver came from Manchester, England, and from October next, when his resignation takes effect, will carry out a long cherished plan of taking up work in London. St. Bartholomew's is on Pacific Street near Bedford Avenue, and occupies a site of a Congregational chapel. The work of that denomination, started here twenty years ago, was given up and St. Luke's secured the building and opened a mission known as St. Luke's chapel. The building was burned, and the missionary retired. After some delay the Rev. Mr. Oliver began there, holding the services in a hall. This was in 1886. From that time progress has been

steady and rapid, until Mr. Oliver leaves the work one of the most successful and substantial parishes in the Diocese.

St. Luke's Church, Brooklyn, has decided upon next St. Luke's day for the celebration of its sixtieth anniversary. Preparations are already under way. The rector is the Rev. Dr. H. C. Swentzel.

A memorial window, with three figures representing Faith, Hope, and Charity, designed by Mr. John La Farge, has been on exhibition in New York in the gallery of the National Arts Club. The window is one of two for Trinity Church, Chicago. This one is a memorial to the late Julia A. Doane, and the companion one is to the memory of her husband, Mr. John W. Doane.

St. Mark's, Paterson, which had contemplated the purchase of the Reformed church, its old down-town place of worship, formerly St. Paul's Church, having been burned in the great fire of last winter, decided finally not to make such purchase, but to buy a plot of ground at Broadway and Straight Street. The plot just purchased is a fine one, in a growing neighborhood, and upon it will be undertaken the erection of a church foundation of complete proportions. The rector is the Rev. S. A. Weikert.

By the will of Henry Victor De Bret the Church of the Incarnation, New York, receives about \$12,000, to be a memorial fund for Elizabeth and Henry Victor De Bret. The will is filed at White Plains.

President Baldwin of the Long Island Railroad, who is interested in the Southern Education Society, made the address before the graduating class of St. Paul's School, Garden City, this year. The presentation of the Diplomas was made by Bishop Burgess, who also spoke briefly. Dean Cox of the Cathedral assisted in the exercises. At an evening reception, held as part of the graduation, a great number of the Long Island clergy were present, many of them with their wives. The reception was the largest ever held. The class numbered 26.

The June meeting of the New York Local Assembly, Brotherhood of St. Andrew, was held at the Intercession (the Rev. L. H. Schwab, rector). The subject of the opening conference, held just before supper, was "The Helpings of the Holy Spirit in our Needs," and it was spoken to by the Rev. Dr. Joseph Rushton, curate of Zion and St. Timothy. The evening conference, on Conscious and Unconscious Effort, had for speakers the Rev. H. R. Hulse and Mr. A. M. Hadden, who has just been elected President of the New York State Brotherhood. The July meeting is to be held at St. Simeon's, started by the Lay Helpers, and now having the Rev. R. J. Walker as priest in charge, and the Messrs. Falconer and Aborn, helpers in charge. Much interest is already felt in securing a large delegation from New York to the Boston convention. A committee to work up this delegation has been named. It is A. M. Hadden (St. Thomas'), chairman, J. W. Wood (St. George), W. W. Lord (Ascension, Mt. Vernon), J. P. Faure (St. John), J. H. Falconer, Jr. (St. Matthew), H. F. Peake (Zion and St. Timothy), Carleton Montgomery (St. Mark), and J. R. Fellows (Intercession).

In the Church of the Heavenly Rest was held last week the annual Celebration and service of the local branch of St. Barnabas' Guild for Trained Nurses. The celebrant was the Rev. Dr. D. Parker Morgan, local chaplain, assisted by the curate, the Rev. John Williams. At the service in the evening the preacher was the Rev. Dr. Joseph Rushton. At the close of the service Dr. Morgan tendered a reception in the rooms adjoining the church, the rectory being closed for the summer. There are about 200 members of the guild in New York. The guild has just been presented with a farm of 30 acres. On it is a house that is to be refitted and called Housatonic Home, the location being on that river in Connecticut. Applications and communications regarding the Home should be sent to Miss Cox, Housatonic Home, near Shelton, Conn., or to Mrs. W. S. Gardner, Corresponding Secretary, 312 West 112th Street, New York.

LIFE would be easier indeed if we might once for all surrender ourselves to some power without us. It would be easier if we might divest ourselves of the divine prerogative of reason. It would be easier if we might abdicate the sovereignty over creation, with which God has blessed us, and shrink up each into his narrowest self. It would be easier—but would that be the life which Christ came down from heaven to show us and place within our reach? What we need is not that the burden be taken from us, but that we should be strengthened to support it joyously; not that our path should be made smooth and soft, but that it should be made firm to the careful foot.—*Bishop Westcott.*

MISSIONARY PROGRESS.

AS DISCOVERED AT THE JUNE MEETING OF THE BOARD OF MANAGERS.

THE Bishop of New Jersey presided at the session of the Board of Managers on June 10th. The Bishop of Long Island was elected to membership in the Board in the room of the Bishop of New Hampshire, resigned.

MISSIONARY RECEIPTS.

The Treasurer reported that up to the first instant the contributions had amounted to \$220,075.21—a gain over the corresponding period last year of \$61,475.46, or 38 per cent.; the increase in the number of parishes contributing having been over 600, or about 40 per cent. For the term mentioned the *contributions from all sources* had been \$413,468, showing an increase over the corresponding term last year of \$84,121. With regard to the Lenten Offerings of the Sunday School Auxiliary he reported that up to the moment of the meeting \$99,812.14 had been received from 3,438 Sunday Schools, an average of \$29.03 per school; being an increase to date of \$7,971.18 and an increase in the number of schools contributing of 229, so he was glad, he said, to announce that the Sunday Schools had again contributed \$100,000 for Missions through their Lenten Offering. In commenting upon his report on the Apportionment, the Treasurer said:

"We have as yet heard from only about 2,000 parishes and missions and there are about 4,000 from which we have heard nothing. A large part of the \$150,000 still required [in excess of last year's receipts] might come from these latter."

Reports in detail by parish, showing results of the Apportionment Plan throughout the Church, will be sent to the parochial clergy in June, July, and August.

HAWAII.

The Board received from the Presiding Bishop the report by the Bishop of California of his recent official visit to Honolulu as Bishop in charge, stating in detail all the particulars with regard to the taking over of the Church in the Hawaiian Islands as the Missionary District of Honolulu of the American Church.

COLORED WORK.

Report was received from the Commission on Work Among the Colored People with regard to the division of Mrs. Brunot's legacy between St. Paul's Industrial School, Lawrenceville, the Bishop Payne Divinity School, Petersburg, and St. Athanasius' School, Brunswick, to be known as the Brunot Endowment Fund in each instance, and with reference to the division of the Woman's Auxiliary United Offering, in San Francisco, between St. Paul's School, Lawrenceville, and St. Augustine's School, Raleigh; and that the usual appropriations for Colored Work were continued for the last six months of the present fiscal year without diminution.

SUNDAY SCHOOL OFFERINGS.

Report was received from the Rev. Dr. Herman L. Duhring as Special Agent of the Sunday School Auxiliary, who had reached more scholars and teachers than ever before. In connection with this the General Secretary was by resolution authorized and requested to address a letter to the Rev. Dr. Duhring in the name of the Board expressing its appreciation of his faithful and self-denying efforts on behalf of the Sunday School Lenten Offering.

CHINA.

The Bishop of Shanghai had requested an appropriation of \$1,000 to erect a building in the Native City for the work under the charge of the Rev. Mr. Ancell, upon a plot adjoining the church bought with money given by a Chinese gentleman. He now wrote that he would devote to the purpose a Special of \$1,000 from "A Friend in Pennsylvania," which came most opportunely. The building will comprise a schoolhouse, guest room, and house for the clergy, all in Chinese style and well built. The Bishop stated that the Rev. Dr. Pott had had another gift of \$500 from a brother of one of the students of St. John's College now studying in the United States.

JAPAN.

The Bishop of Tokyo wrote most interestingly about the Seventh General Synod of the Church in Japan, recently adjourned, which he characterizes as the most remarkable ecclesiastical gathering that has ever met in that Empire. Measures were inaugurated in preparation for a Japanese Episcopate hereafter. These were introduced by the English and American Bishops, much to the satisfaction of the Japanese members. A Board of Trustees for an Endowment Fund was provided for,

to consist of the six Bishops, English and American, now in Japan, and six elected Japanese. Pledges for this were made on the spot in considerable amount. A resolution was passed by a large majority that the twentieth anniversary of the Japanese Church in 1907 be commemorated by the creation of such a fund. Bishop McKim specifically declared that no contributions were asked for this purpose from America, as the Japanese can raise the money. The Bishop was about to hold a meeting of the missionaries of his District for a conference as to the policy of the mission in view of the fact that within a few years the city of Tokyo may form part of the Diocese of a Japanese Bishop having no connection with the American Church. The Bishop does not think, however, that the consecration of Japanese Bishops necessarily means the retirement of the Missionary Bishops, even when it comes.

The Bishop of Kyoto wrote most enthusiastically about the present School in Nara, which is pronouncedly a Christian institution. Speaking of the recent Commencement, he said: "There is a room full of bright, intelligent pupils, quiet and orderly, a table with God's work upon it, books of prayer and praise, and the books are used in the school—the Life of Christ being the topic for the week. There are over 100 pupils on the roll, of all ages and classes from the Judge of the County Court to the assistant priest in the adjoining temple; the sessions being held between six and ten in the evening. The Rev. Dr. Correll (who has just been ordained to the Priesthood) is in full charge, assisted by the Rev. Mr. Reifsnider, Miss Kimball, and a carefully selected corps of Japanese assistants. It is moreover proposed to open a Christian boarding house for pupils in the higher Government schools, which the Bishop regards as a most important opening for spiritual influence. The Bishop of Kyoto's appointments of the Rev. Wm. J. Outhbert of the Nashotah Seminary and Mr. John Reifsnider, now in California, were approved and the necessary appropriations were made.

WEST AFRICA.

On April 20th, in St. Andrew's Church, Bassa, the Bishop of Cape Palmas advanced to the Priesthood the Rev. James S. Smith, and on the next day, in the presence of a large gathering of Church people and others, he laid the corner-stone of St. Luke's Chapel, Edina, which is being erected partly through the efforts of the Churchmen of that section who have pledged themselves for \$1,000. The Bishop devotes to the completion of the church \$500 of the Special from "A Friend in the Diocese of Pennsylvania," and a business firm in England has given material to the value of \$150. With the remainder of the Special just mentioned he is proposing to purchase a larger printing press for the industrial department of Epiphany Hall, Cuttington. On his own motion the Bishop has made an apportionment in his District for the benefit of General Missions, in the amount of \$425, and has made remittances on account of it. The Board was extremely gratified to hear of the large number of contributions received from different parts of the Foreign field for General Missions and from the Sunday School Auxiliary. A letter from Miss Mahony at Cape Mount tells of the great need of more workers there, as at present Mr. Matthews has no one to assist him in the Boys' School.

HAITI.

Bishop Holly explained at length the political situation which led to the late revolution in Haiti, and the Rev. Mr. Benedict of Aux Cayes, described interestingly the festival of their parish which was kept on Ascension Day. In the evening a general meeting was held for the public, at which the Dean of the Tribunal Civil, a Roman Catholic, presided. There were three other speakers. He remarks that such meetings "realize partly the Anglican idea that the layman should play an important part in the Church economy."

VARIOUS ITEMS.

The Rev. John W. Chapman and family, returning to duty, at Anvik, Alaska, left Middlebury, Vt., on the 23d ultimo and were sailing from Seattle on June 3d. The Rev. F. C. Taylor arrived at his station at Sitka on May 2nd and re-opened the church on the following Sunday. The Rev. J. H. Van Buren, Bishop-elect of Porto Rico, reached New York on the night of May 31st, and the Rev. Allen K. Smith, of St. Louis, sailed with his wife by the S. S. *Coamo* on the 7th instant, to serve St. John the Baptist Church, San Juan, *ad interim*, the vestry of the church being at the expense of the passages and supplying the stipend for the term of Mr. Van Buren's usual vacation. It was announced to the Board that Mr. Van Buren is to be consecrated in St. Stephen's Church, Lynn, Mass., on St. John

Baptist's Day. The Rev. Joseph N. Bean, of Vieques, has forwarded to the Society the deed of All Saints' Church, which he originally purchased by subscriptions in the town mentioned and in the United States and with some assistance from the Society for the Promotion of Christian Knowledge.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the 1st instant and had certified them to be correct.

DR. FRISBY'S BURIAL.

THE day set apart for the burial of the Rev. Dr. Frisby of Boston was Tuesday, June 10th. On the previous evening, vespers was said at the Church of the Advent, and a large congregation attended. The body reposed quietly before the altar. All night long, vigil was kept over the body as it lay in the chancel. The office for the dead was said at intervals by different priests. The body was clothed in Eucharistic vestments, the hands holding a paten and chalice. At each of the four corners of the bier stood a lighted taper. The pulpit was festooned in mourning, and the late rector's cassock and surplice rested upon his stall to the right of the choir.



THE LATE REV. DR. FRISBY.

Between 6:30 and 9:30, nine celebrations were held in the Lady chapel and in All Saints' chapel, two being generally in progress at a time. The solemn requiem began at 11 A. M. Then every available place in the large edifice was taken. In the procession were the choir, 20 acolytes, all the active

members of the Guild of St. Vincent, about 50 vested clergy, who occupied seats in the front of the church just outside the screen, the pall-bearers, being the Rev. Messrs. Beatty (Newport), Prime (Boston), Dakin (Springfield), Jones (Roslindale), Langmore, S.S.J.E. (Boston), Papineau, Maynard, Whittemore (Ashmont), and Ketchum (Middleton), and the Bishop of Maine, attended by two deacons of honor, the Very Rev. Dean Vernon, and the Rev. H. P. Seymour of the Cathedral, Portland. In the choir were the Rev. Drs. Fiske of Providence, Lindsay of Boston, Chambré of Lowell, Storrs of Brookline, and Shinn of Newton. The corporation were present in a body, also the lay members of the Standing Committee. The Rev. Dr. Morgan Dix, rector of Trinity Church, New York, was among those gathered, as were delegates from the Sisters of St. Margaret and the Holy Nativity, and Vicar General Byrne of the R. C. Diocese of Boston.

The service, excellently rendered, was Choirmaster Whitney's Mass No. 2, including *Kyrie*, *Sanctus*, and *Agnus Dei*, with the *Benedictus* from Gounod's St. Cecilia. The officiating priests wore black chasubles. The Rev. J. W. Hill of Trinity, New York, was celebrant, with the Rev. J. A. Mills and the Rev. D. C. Hinton as deacons and sub-deacon, and the Rev. Arthur B. Rudd as master of ceremonies. Bishop Codman gave the Absolution. The service, the first of its kind held in this city with such a representative body of Churchmen present, made a deep and abiding impression.

After the requiem, the large congregation remained for the burial service. The sentences were read by Bishop Lawrence and the lesson by Bishop Codman, the former taking the Creed and concluding portion.

The burial was, according to Dr. Frisby's request, in the lot belonging to the Church of the Advent, at Cedar Grove cemetery, Dorchester. He had said so often, "I want to be buried with my poor."

Thus was laid away to his eternal rest, a noble priest of the Church, universally mourned throughout this city among all classes, whose fourteen years' rectorship in the Advent will be long cherished in the history of the Church in this Diocese. His glorious work for the Catholic faith stands as his monument.

It seems to be the universal opinion in Boston that not since the death of Bishop Brooks has any one died so universally

beloved as Dr. Frisby, his election to the Standing Committee at the last Convention being one of the marks of this.

A correspondent advises us that we were in error in stating last week that Dr. Frisby was brought up as a Baptist. The family have for generations been Church people.

AN APPRECIATION OF DR. FRISBY.

THE death of Bishop Brooks came with no greater surprise to us all than comes the death of Dr. Frisby, or, as he is commonly called, Father Frisby. On Monday evening, May 19, he took the chair to preside at the monthly dinner of the Clerical Club, at the Brunswick, apparently in the best of spirits, and entered into the debate following the paper, with his usual clear and discriminating statements of what he thought about the topic, and his customary respect for the opinions of others. The club is a rather private club of but 16 members, representing various schools of thought, and having no president; its members and invited guests are always free to speak out their minds, and they usually do so in the best of tempers. Since Dr. Frisby joined the club, in 1888, I have had this special opportunity to study the man and estimate his character and worth.

No clergyman of the Diocese was more universally respected than Dr. Frisby. His perfect sincerity, complete frankness, manly expression of views, won for him this respect; while his unfailing courtesy, often tenderness of undertone and sympathy, added regard to respect. To me he never seemed to seek any office. As an instance of how he was respected and esteemed, he was elected a member of our Standing Committee, at the recent Convention, receiving, as was necessary, many votes from those not in full accord with his position as a Catholic Churchman. He was certainly a chief leader among those, clerical and lay, who shaped the action and destiny of the Church party. But his presence, to be sadly missed at the club and by his intimate associates, will be missed throughout the Diocese by all who have met him in Convention and Convocation, in committee and in services and gatherings of every kind. In many ways no clergyman was more distinctively a marked man; and probably he would rank among the ablest half-dozen of our Diocesan rectors.

As an instance of Dr. Frisby's truly Catholic spirit, let me remark that at the club meeting mentioned, the reunion of Christendom, especially in relation to Rome, was the topic, and he exhibited the same desire and kindly wish that a guest (Dr. Donald) expressed in treating the topic.

A brave, loyal, vigorous, conscientious servant of the Master has fallen in the very flower of his life and usefulness. His parish know his value and his work. But we of the clergy also appreciate his labors, his devotion, his good example, and we, too, bless his memory and reverently join in the requiem of peace and happiness to his soul for evermore.

Boston, June 6, 1902.

WILLIAM COPLEY WINSLOW.

—Boston Transcript.

SEMI-CENTENNIAL OF RACINE COLLEGE.

THE semi-centennial of the founding of Racine College was made the occasion of a brilliant celebration and an extensive reunion of the alumni, especially on the commencement day, being Tuesday of last week. The baccalaureate sermon on Sunday was preached by the Bishop of Indiana. The Trustees met on Monday and listened to the most favorable report that has been made since the reorganization of the College. The students enrolled during the past year numbered 130, and the finances of the institution showed a net profit for the year of \$3,500. Friends of the school have taken out insurance policies on the 10-year endowment plan aggregating \$10,000 as a partial endowment, and during the year gifts of money amounting to nearly as much more have been made. There have also been presented during the year a handsomely framed portrait of the late President McKinley, and a Mexican gold bond of \$200, the interest of which is to be applied annually for conferring a medal to be given each year to the best student in general science, to be known as the Herbert E. Schoen medal, in memory of a student who died at the College, the donors being his parents, Mr. and Mrs. George Schoen.

The trustees resolved that the rule suspending the conferring of degrees while the university courses are in suspension be itself suspended for the single occasion, in order that the degree of D.D. at this semi-centennial might be conferred upon the warden, the Rev. Henry D. Robinson, by reason of his remarkable success in bringing the school back to so large a measure of its former prosperity, and in honor of his distinguished

ability, which is recognized not only by the trustees but by all who come in touch with the work of Racine College. The degree was unanimously voted, a declaration as to its exceptional character being made, with the information that with only this exception, the rule suspending the conferring of degrees would continue in force. Several new trustees were elected, including the Bishops Coadjutor of Chicago and Nebraska, and Messrs. F. S. Martin, Chicago, Frank K. Bull, Frederick Robinson, and Richard T. Robinson, Racine, Harry E. Halliday, Cairo, Ill., and W. S. Brockway, Milwaukee.

Commencement day, being Tuesday, was the day of the reunion, and the attendance exceeded all that had been hoped for. Following the luncheon there were various congratulatory remarks, in the course of which the Bishop of Milwaukee observing that he ventured to re-name the warden, Mr. Robinson, as De Koven the Second, such an ovation was given to the latter by those present as is rarely heard. Scarcely less in volume, and

"De Koven's holy life our own life crowned;
Still are we kneeling at the altar, near
His white-robed presence, as with accents clear
His tones august with mild-eyed wisdom sound.
He smiles upon us—never had he frowned
Had not our sins provoked the thought austere.
He loved us, lived and died for us, and here
We weep, for whom he shed full many a tear.

"O man of God, just, merciful, white-gowned
Before the Throne, we live in holy fear
Because you taught it us; healing each wound
In childish hearts with words of lofty cheer:
And all we have and all we call renowned
We lay in reverence at your sacred bier!

The religious services began with outdoor offices rendered at the graves of the founder, Dr. Roswell Park, and his successor, the great James De Koven, at each of which suitable prayers



BISHOP GAILOR'S ADDRESS AT THE GRAVE OF DE KOVEN— COMMENCEMENT AT RACINE COLLEGE GRAMMAR SCHOOL.

not less in cordiality, was the ovation at the mention of his predecessor, Dr. Piper. Congratulatory remarks were made by the Bishops of Indiana and Minnesota, both former students; there were, also, a number of happy speeches in presentation and receiving of the historic cups which were awarded to the Badgers as winners in baseball, and to the Clarksons for the cricket championship. The former cup was awarded by Mr. Justice Winslow ('70) of the Wisconsin Supreme Court, and accepted for the Badgers by the Very Rev. Luther Pardee, Dean of Chicago. The Clarkson cup was presented by the Rev. R. W. Grange, D.D., of Pittsburgh, and was received by Mr. Frank O. Osborne of St. Paul; while the Master's cup for the football championship, won by the Badgers, was presented by Mr. Henry Clay Dillon of Los Angeles, Cal., who had come from his distant home expressly to attend the reunion, arriving in Racine that morning and leaving for the return trip at night. The address of acceptance was made by Mr. Frank K. Bull of Racine. Next followed an Anniversary Ode, handsomely printed and circulated among the audience, and read by the author, Mr. Wallace Rice. At the end of the third canto was the following appreciative reference to James De Koven:

were offered by the Bishop of Milwaukee. The long line of vested chorists, with the clergy and Bishops, passed from the chapel through the grounds in succession to each of these graves, and at that of De Koven an eloquent and inspiring address was delivered by the Bishop of Tennessee. He spoke of the triumph of the life of De Koven in the American Church, which had resulted in a freedom of thought within the Church of which, he declared, De Koven was the champion, and in a spirituality and fervor in the life of the Church of which the great warden was a pattern. Moving then into the chapel itself, the clergy, the choir, and so much of the congregation as could find place, participated in a shortened form of evensong, and the medals and diplomas were conferred.

The Rev. Henry Douglas Robinson, D.D., Warden of Racine College, who has made such a distinguished success at that post, was himself a student and graduate of the College nearly 20 years ago, and received from it the degrees of B.A. and M.A. in course. He was afterward ordained in 1886 by the late Bishop Kip of California as deacon and in 1888 by the late Bishop Wingfield of Northern California as priest. The earlier years of his ministry were spent in educational work at St.

Matthew's School, San Mateo, California, where he showed the talents for educational work which have brought him into such prominence in Wisconsin. He was called back to Racine at the time of the re-organization in 1889 and became headmaster. Two years ago he was elected warden in succession to the Rev. Arthur Piper, D.D., to whom in large measure was due the success of the revival of the Grammar School.



REV. H. D. ROBINSON, D.D.

None of the buildings are now closed, as unhappily they were during the earlier years of the revival of the Grammar School. All have been put in the most perfect condition with modern appliances added to them, so that the plant is to-day that of a successful and complete organization for secondary instruction.

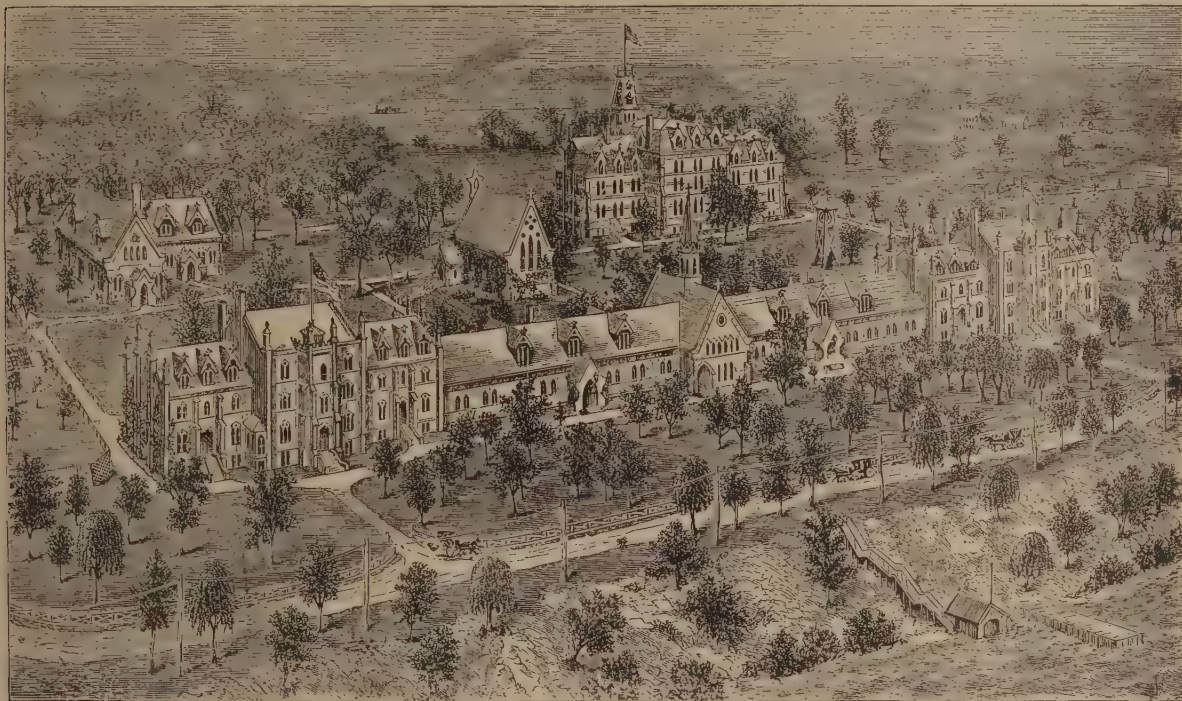
A pleasant feature of the revival of the Grammar School is the helpfulness and good feeling on the part of the people of Racine. This has been shown in many ways in the few years just past, and especially at the present time. Mr. Richard T. Robinson has carpeted the buildings throughout with the finest

THE MEXICAN CHURCH.

THE following is a part of the Bishop of Vermont's address to the Convention of his Diocese, on June 18th:

I refused my consent to the consecration of three Bishops for the Church in Mexico, as I had opposed the plan in the meeting of the House of Bishops at Cincinnati. Since, as I think most unhappily, the House of Bishops sits with closed doors, and no report of the proceedings of a special meeting of the House is published until after the next General Convention, when its minutes are embodied in the Journal, I wish to put on record here my protest against what for the following reasons I consider an ill-advised proceeding.

At San Francisco, meeting as a part of the General Convention, the House of Bishops, with practically a full attendance of its members, deliberately resolved that it was inexpedient to grant the petition of the Mexican Synod for the consecration of three Bishops, which would make the Mexican Church fully organized and independent, with the power to perpetuate its succession of Bishops. Our House expressed its willingness, certain conditions being fulfilled, to consecrate two Bishops for Mexico, who would hold the same sort of relation to us that is held by the Bishop of Southern Brazil. Six months later, no fresh reasons being adduced, save the reiterated expression of earnest desire on the part of the Mexicans, backed by the endorsement of the Bishop of Chicago, who had spent part of the winter in Mexico, the House of Bishops meeting in special session, a bare quorum being present when the vote was taken, reversed its former action, and agreed to recommend the Pre-



BIRDEYE VIEW OF RACINE COLLEGE BUILDINGS.
[All these, entirely modernized and refitted, are now in use.]

Wilton, and has placed handsome curtains in the rooms. Mr. Frederick Robinson has newly decorated the chapel at a cost of some \$500. These gentlemen are brothers, and Mr. Frank K. Bull, brother-in-law to the two previously named, has handsomely re-decorated the school and five recitation rooms, placed 168 new desks in position, and increased the boiler capacity for steam heating apparatus. Each of these three gentlemen gave \$1,000 last summer, and is constantly showing new kindnesses to the school.

THE ENDOWMENT SYSTEM sadly represses the spirit of Christian offerings. The Bishop of St. Asaph, the other day, at Oswestry, after pointing out that of 200 livings in his Diocese, half were under the value of £200 a year, and there were at the present time 17 livings under the value of £100, said that the laity of the Church of England had never been taught yet the duty of supporting their ministers.—*English Church Paper*.

siding Bishop (provided a constitutional majority of all the Bishops should consent) to take steps for the consecration of three Bishops. The Mexican Synod and the three presbyters elected thereby and recommended to us for consecration, pledge themselves to consecrate no more Bishops without first obtaining the consent of our House of Bishops. This seems to me a pledge of limitation on the rights of a national Church (which it is desired to set up) which they have no right to give nor we to accept. Neither the number of clergymen (nine presbyters and eight deacons, according to the last report) or of congregations (thirty-five); nor the financial strength of the Mexican Church, which seems to derive the greater part of its support from friends in this country; nor the organization of the Church, according to which there is to be but one central synod consisting of Bishops, clergy, and laity, which will have the power to move the Bishops from one to another of three districts (they have no diocesan organization), seem to me to warrant

this conferring of practical autonomy and independence on the Mexican Church. Further I believe it is proposed that the American and English congregations in Mexico should be exempt from the jurisdiction of the Bishops who are to be consecrated. Thus the jurisdiction of a national Church is not to be exercised over all persons of the same communion within its territory. As an individual Bishop I can have no share in the setting up of such an anomalous and un-Catholic arrangement. I am thankful that the Board of Missions provides for the support of this work only to the extent of contributions designated especially for that purpose. I shall consider it a duty to oppose any grants from general funds. The consent of the required majority of Bishops has, I believe, been obtained; largely, I suspect, on the part of those who were not present at Cincinnati, on the supposition—natural in the absence of fuller information, but I venture to think unwarranted by the facts—that the question had been fully threshed out there.

AN INDIAN CONVOCATION AND THE DEATH OF ENMEGAHBOWH.

ON JUNE 12th and 13th the Bishop of Duluth, having completed his Indian visitation, held an Indian Convocation at White Earth.

The 14th of June is the anniversary of the occupation of White Earth Reservation, and on that day there was a great gathering of the Indians from all parts of the Red Lake, Cass Lake, Leech Lake, and White Earth Reservations. Large deputations of the Sioux from South Dakota are also in attendance, and the 13th and 14th are kept as a great festival. The Bishop has thought that it would be wise to preface the secular holiday with the Indian Convocation, that the influence of a day devoted to solemn religious service might have its full effect on our Christian Indians at a time when temptation to excess is strong.

The services began on the morning of the 12th with the celebration of the Holy Communion and sermon by the Bishop. The service was in Ojibway, the Rev. Frederick W. Smith acting as the Bishop's interpreter. There were present of the clergy Archdeacon Appleby, Superintendent of Indian Missions, the Rev. Louis Manypenny, Rev. Mark Hart, Rev. Joseph Wakazoo, Rev. Geo. Smith, Rev. Charles T. Wright, Rev. Edward C. Kah-O-Sed, Rev. Geo. Morgan, and Rev. Fred Smith. The large White Earth church was filled with a devout and most attentive congregation at all the services.

The conferences were on the subjects of Baptism, Confirmation, and the Holy Communion, all the Indian clergy taking part. The closing addresses of the conferences were delivered by the Archdeacon and the Bishop. An excellent dinner was served at the noon hour by the Indian women under the trees in the churchyard, and at 2 P. M. the session of the Convocation was resumed, an adjournment being taken a little after four o'clock. The Bishop then asked his clergy to go with him to the home of the Rev. John Johnson, "Enmegahbowh," as that aged Indian priest was prevented by the infirmity of years from being present at church. They found Mr. Johnson sitting in his chair, evidently feeble, but rejoiced to see his Bishop and brethren.

After mutual salutations, the Bishop closed the visit with the prayers and Benediction of the service for the Visitation of the Sick. At 7:30 P. M. evening prayer was said in the church, and was followed by Confirmation, and a sermon by the Bishop on the Holy Communion.

As the Bishop and the Archdeacon were going to the home of Mr. Smith, where they were to spend the night, the sound of the distant church bell came to them, announcing the passing of a soul from time to eternity. It is a custom at St. Columba's mission to ring the church bell when a death occurs. A little later a messenger came to tell of the death of Enmegahbowh.

About the time that evening service commenced, his strength had begun to fail, and about the close of the service he died. For more than forty years Enmegahbowh has lived at White Earth. When the Indians first removed to the Reservation he began to preach the Gospel among them while still a layman. Afterward, under Bishop Whipple, he took Holy Orders, and continued steadfast in his work until the infirmities of years made his active ministry impossible. Last year, at the time of the Indian Convocation, he was able to be present, and take part in the service, but his feebleness was manifest to all. Archdeacon Appleby had arranged to go to him on Friday morning and give him the Holy Communion, but before that time he

had been called into his Master's Presence, no longer to worship before Him under the veil of Bread and Wine.

Enmegahbowh was a man of great stature, and of venerable and dignified presence. His exact age was not known, but it was commonly reported that he was twelve years the senior of Bishop Whipple.

On Friday morning at 8:30 the closing service of the Convocation was held, the Bishop delivering his farewell charge and celebrating the Holy Communion. The church was filled with an earnest congregation, and nearly one hundred persons received the Sacrament.

CONTRITION.

CONTRITION can never forget the past, she is the child of that past, and that past from which she is born is evil, yet that remembrance does not hold her back, nor make her timid, nor morbid, her very strength consists in and depends upon the wonderful healthy tone of the mind, and the perfect balance between the subjective and objective side. She knows the evil of the past, but she knows it in the presence of her Saviour who has pardoned her. She cannot think of her sins but as forgiven, yet the very certainty of the forgiveness, makes the pain of recalling them more keen, but robs it of every vestige of morbidness or self-consciousness, indeed a morbid self-introspection is the enemy of the Christian grace of Contrition. And, thus, there is nothing that she will not dare. She will strive after the virtues that seem to belong only to those who have always been kept pure, despair cannot exist where she is, nor timidity, though in another sense there is none so timid: timid she must be, remembering the past, yet not timid in the sense that she is afraid to face dangers and to aim at the very highest. When hope begins to get clouded it is because Contrition begins to fail, when faith grows dim and love grows cold it is because Contrition has lost her strength and is dying. Nay, so clear is her own vision of God, so certain is she of her own love, so sure that hope is the very breath of her being, that she can encourage and sustain the soul in times of utmost darkness and deadness: at those times she is up and awake, and all her strength and tenderness are poured out upon the soul to keep it from fainting. She speaks to it again and again with accents of encouragement and inspiration,—"You have deserved to lose the sense of love. Why should you expect all to be clear when you remember the years in which you did not try, did not want to believe? Fight on bravely now and the light and peace will come again. It is in such moments that Contrition shows her unflinching strength, or at times that are even worse for the soul, when old temptations come back with redoubled force, when the power of habit asserts itself, when all the succours of grace seem withdrawn and the soul is left face to face with the serried ranks of its enemies, and only conscious that the will has no strength to resist: then it is that Contrition comes to its help, and her power is felt as never before. Her power, and yet she seems so weak: at such moments even Contrition seems to have lost her inspiration, but yet she is there in the very thick of the fight standing by the will laying her hand upon it—strengthening it. Though she herself is so faint and so beset that she scarcely seems alive, though the old temptations laugh at her as though she could no longer support the soul, yet, in the midst of it all, as of old, "Jesus turned and looked upon Peter, and he went out and wept bitterly," and the look of Christ breathes into her renewed strength, and while every fortress of the soul seems won, Contrition holds the will and the victory is gained.

Thus, this one great grace develops all other graces and succours the soul in its greatest need; let those who know their sins, pray for, strive for the grace of Contrition, for under her guardianship the soul is safe.—*Cowley Magazine*.

SOME of the English Church papers are very fond of running down the "Church tone" in Australia. But it would be well for them to bear in mind that it is a bad plan and a gross injustice to judge the whole of this vast country by a few cases (and bad ones too) to be found in the cities and large towns. I often wonder if it ever occurs to the editors of these papers that Australia is nearly as large as Europe, and that one Diocese alone is as large as Russia, and that many of our parishes are as large as an English county. If ever I can visit England again I should like to gather them all together and give them some instruction in Australian geography, and also enlighten their minds as to the general Church tone out here; for where a dozen clergy are to be found who are really enemies to the Church they serve, there may be found a hundred who love her and serve her faithfully. In this Diocese the "tone" is distinctly good, with only one or two exceptions. No elaborate ritual, for we cannot afford luxuries, but definite teaching and comely churches. Strides are being made in this State of Victoria towards the better development of the Church. The Melbourne Diocese, which was nearly as big as England, has been divided into four, and three new Bishops will be consecrated next Lent for Bendigo, Gippsland, and Wangaratta. The Bishop of Melbourne has resigned, and his successor is to be sought for in England and will be Archbishop. Later on the Ballarat Diocese will be divided, so that instead of two Bishops we shall then have five and one Archbishop. This is a good sign, and serves to show that we are not idle, and that we still honor the historic episcopate.—*Rev. F. J. Betts, in Occasional Papers*.

NOTES ON A COMPARATIVE STUDY OF SUNDAY SCHOOL CURRICULA.

BY THE REV. W. WALTER SMITH, M.D.,

Secretary of the Sunday School Commission.

THE Secretary of the Sunday School Commission has compiled in comparative tables a series of Courses of Study that have come to hand, with a view to determining how far a consensus of opinion may be noted, especially in the Main School Subjects on which suitable text books might well be produced. This study is by no means exhaustive, nor is every school always complete in all its years. It is but the commencement of a widening movement on the part of the Church, to bring proper psychological grading to bear upon the topics of religious education.

The courses are arranged by years, and are designated by numbers as follows:

1. Rev. Mr. Harrower, Ascension, West New Brighton, New York City.
2. Rev. Wm. C. Hicks, St. Agnes' Chapel, New York City.
3. Rev. F. F. German, St. Thomas', Mamaroneck.
4. Rev. W. W. Smith, in Commission's Suggested Order, 1901.
5. Rev. J. P. Peters, St. Michael's, New York City.
6. Rev. E. H. Eckel, Christ Church, Williamsport, Pa.
7. Rev. Wm. L. Evans, St. David's Hall, Searsdale, N. Y.
8. Rev. D. L. Ferris, Calvary, Pittsburgh, Pa.
9. Rev. H. H. Oberly, Christ Church, Elizabeth, N. J.
10. Rev. R. F. Humphries, Christ Church, South Norwalk, Conn.
11. Rev. Jno. S. Littell, St. Luke's, Brockport, N. Y.
12. Rev. J. A. Biddle, St. Mary's, South Manchester, Conn.
13. Rev. C. H. Boynton, St. Michael's, Geneseo, N. Y.
14. Rev. E. L. Stoddard, St. John's, Jersey City Heights, N. J.
15. Rev. W. B. Holcombe, St. Martin's, New Bedford, Mass.
16. Rev. Chas. Scadding, Emmanuel, La Grange, Ill.
17. Rev. R. M. Hodge, Nashville Bible School, Nashville, Tenn.
18. Rev. P. Harrower, Ascension, West New Brighton, N. Y., 1899.
19. Rev. D. H. Schwab, Intercession, New York City.
20. Rev. Lester Bradner, St. John's, Providence, R. I.
21. Rev. H. I. Bodley, St. Mark's, New Britain, Conn.
22. Rev. W. E. L. Ward, St. Luke's, Brooklyn, N. Y.

INFANT DEPARTMENT.

1. Kindergarten Methods. Bible Stories.
2. Bible and Nature Stories. Mem. Lord's Prayer.
3. Concrete Stories, O. T. and Gospels. Mem. Creed and Lord's Prayer.
4. Catechism (quests), Bible (books), Seasons (8). Services (4).
5. Simple Bible Truths. Mem. Lord's Prayer, Hymns, and Texts.
6. Life of Christ (pictures).
7. The Saviour King and His Chief Officers.
8. Bible, O. T. and N. T. Stories. Hymns.
9. Kindergarten Bible Stories.
10. Creed, Lord's Prayer, Catechism (4 q.).
11. Bible Stories. Memory work.
12. Kindergarten Work.
13. Bible stories.
14. Bible Stories.

PRIMARY DEPARTMENT. (6-9.)

1. Advanced Methods. Bible Stories.
2. Stories from Bible and Nature. Church Seasons. Mem. Creed, Decalogue, and Catechism (4 q.).
3. Biographical Treatment O. T. and N. T. Mem. Creed, Lord's Prayer, Decalogue.
4. Bible Stories. Mem. Creed, Lord's Prayer, Shortened Decalogue.
5. Catechism (4), Names of Bible Books, Seasons, Elements of Worship.
6. Old Test. and New Test. Pictures.
7. Bible Stories. Mem. Lord's Prayer, Psalm xxiii., Beatitudes.
8. Picture Course, Life of Christ.
9. Primary Old and New Testaments.
10. Shortened Catechism. List of Apostles and Deeds. Hymns.
11. Catechism and Bible Stories.
12. Catechism Memorized.
13. Stories Old and New Testaments. Mem. Lord's Prayer, Psalm xxiii., Texts.
14. Bible Stories.
15. Old and New Testament Stories.
16. Bible Stories.
17. Bible Stories.
18. Bible Stories.
19. Bible Stories.
20. Bible Stories.
21. Bible Stories.
22. Bible Stories.

MAIN (GRAMMAR) SCHOOL.

GRADE I.—(9-10).

1. Memorize Catechism and Certain Collects.
2. Catechism, Christian Year, Symbolism. Mem. Hymns and Parts of Services.
3. Catechism, Mem. Text, not meaning.
4. Catechism. Text and meaning of words. Christian Year. Use of Prayer Book.
5. Preparation for the Gospel. Introduction to the Old Testament.
6. History of the Old Testament.
7. Catechism (Bradner's), Church Year (Patterson).

9. Creed expanded. Genesis or Isaiah.
10. Elementary Life of Christ.
11. Lord's Prayer, Creed, Commandments, explained.
12. Catechism with Bible Lessons on Old Testament.
13. Complete Catechism. Hymns and Collects.
14. Complete Catechism.
15. Bible Stories (O. T., Gen.-Sam.; N. T., Birth to Resurrection).
16. Old Testament.
17. Catechism and Geography.
18. Catechism (words), Life of Christ, first Year.
19. Life of Christ (Stock's).

GRADE II.—(10-11).

1. Church Year.
2. Old Test. Stories. Prep. for Christ. Mem. Hymns and Services.
3. Catechism. List of Books of Bible.
4. Historical Life of Christ. Mem. Bible Books.
5. The Spread of the Gospel.
6. Catechism (3 q.), Old Test. (Law), Prayer Book (M. P. and E. P. to Lit.).
7. History of Christ and of St. Paul.
8. Heroes of the Old Testament.
9. The Decalogue. The Christian Church. St. Mark, or Acts i.-xiii.
10. Catechism.
11. Private Prayer.
12. Catechism. Bible, New Testament.
13. Life of Christ, Beatitudes, New Testament, Hymns.
14. Complete Catechism.
15. Old Testament (Sam. to end), New Testament (Resurrection to Ascension).
16. Prayer Book.
17. Geography, Old Testament to Saul.
18. Catechism to Sacraments, Life of Christ (2nd Year).
19. Selected Lessons on Life of Christ.
20. Christian Year. Samuel to Solomon.

GRADE III.—(11-12).

1. Prayer Bk., Stories of Missionaries. Mem. Hymns and Canticles.
2. New Testament Life of Christ.
3. Heroes of the Prayer Book.
4. Heroes of the Hebrew People (Old Testament).
5. Life of Christ from the Prayer Book Gospels.
6. Catechism (1 q.), Old Test. Prayer Book History and Kalendar.
7. History of the Prayer Book.
8. Scripture Basis for the Christian Year.
9. The Lord's Prayer. Miracles of Christ.
10. Old Testament Characters.
11. Catechism and Christian Year.
12. Church Doctrine.
13. Old Testament Biography, Books of Old Testament, Chants and Psalm xxiii.
14. Preparation for Christ.
15. Christian Year and Prayer Book.
16. Life of Christ.
17. Old Testament. (Saul to Christ.)
18. Old Testament (beginning to Exodus), Life of Christ (3d Year).
19. Founding of the Church.
20. Church Catechism. Lives of SS. Peter and John.

GRADE IV.—(12-13).

1. Old Testament Characters and Life of Jesus.
2. Church Discipline, Commandments. Mem. Commandments. Mem. Communion Service.
3. The Great Heroes of the Christian Year.
4. The Planting of the Church (Acts and Epistles).
5. Catechism in full.
6. Catechism (Sacraments, 7 q.), Old Testament. Poetry. Mem. Collects and Communion Service.
7. History of the Christian Church.
8. Lessons on the Prayer Book.
9. Sacraments, Church History and Polity, Parables of Christ.
10. Advanced Life of Christ.
11. Prayer Book and Church Symbolism.
12. Church Conduct and Ethics.
13. Founding of the Church.
14. Life of Christ.
15. Prayer Book in full.
16. Acts and Epistles.
17. Life of Christ.
18. Catechism (Sacraments), Life of Christ (Lazarus to Ascension).
19. Old Testament Lessons.
20. Prayer Book and Christian Worship, Church and Christian Missions.

GRADE V.—(13-14).

1. Leading Men and Women of the New Testament.
2. Church Doctrine—the Creeds.
3. Old Testament Stories.
4. The Teachings of the Church (Church Doctrine).
5. Church Doctrine in full.
6. Catechism (Holy Com., 5 q.), Old Testament (Prophecy), Occasional Services and Ordinal.
7. Rudiments of Theology.
8. Life of Christ and Church Doctrine.
9. Founding of the Kingdom.
10. Creed and Christian Faith.
11. Church Worship.
12. Christian Year and Church Doctrine (Creed and Sacraments).
13. History of the Church.
14. Christian Year and Collects in full.
15. Creed and Christian Doctrine.
16. Apostolic History, Archaeology, Church Government.
17. Prayer Book and Apostolic History.
18. Church Year and Prayer Book.
19. Heroes of the Old Testament and Bible Geography.

21. Church Doctrine.
22. Church Doctrine.

ADVANCED (HIGH) SCHOOL.

GRADE I.—(14-15).

1. Men and Women of the Apostolic Age.
2. Church Worship and Prayer Book.
3. Old Testament Stories (continued).
4. The Teachings of our Lord (Parables, Discourses, Miracles).
6. Confirmation, Whole Bible (authors, dates, subjects), Collects.
8. Church History.
10. History of the Prayer Book.
11. Church Year and Lives of the Calendar Saints.
12. Church Year and Prayer Book.
13. Church Worship and Prayer Book. Chants, etc.
14. Church Doctrine and Catechism.
16. Church History.
17. Christian Missions, Historical and Poetical Books.
18. Old Testament (Sam. to Return), St. Paul and his Epistles.
19. Old Testament Readings.
20. Life of Christ and the Making of the Bible.

GRADE II.—(15-16).

1. History of the Early Church, through Nicea, and Gesta Christi.
2. Old Testament History.
3. Life of the Great Hero, Jesus Christ.
4. History and Missions of the Church, from the last Apostles.
6. Church History (ancient), Sacred Geography. Collects.
8. Christian Missions.
10. History of the Church.
11. Sacraments.
12. Old Testament in full.
13. Church Missions and Life of St. Paul.
14. General Bible Study.
17. Prophetical Books of Bible and History of Missions.
18. Psalter and Church Worship.
20. Founding of the Church and Heroes of Missions.

GRADE III.—(16-17).

1. Preparation of the World for Christ.
2. New Testament History.
3. Life of Christ (continued).
4. Principles of Religious Education (Art and Methods of Sunday School Teaching).
6. Church History (medieval). Sacred History. Articles I.-XVIII. of Thirty-nine Articles.
10. Christian Doctrine.
11. Bible Study.
12. Life of Christ in full.
14. Prayer Book.
17. Outlines of the Epistles.
18. Christian Morals, St. John's Gospel in full.
20. Christian Doctrine.

GRADE IV.—(17-18).

1. The Making of the Bible.
2. Church History and Missions.
3. Christian Year in the New Testament.
4. Church Work of To-day (Present Day Missions).
6. Church History (modern), Progress of Revelation, Arts. XIX.-XXXIX.
12. Church History in full.
14. History of the Church.
17. Normal Courses.
18. Grace and Sacraments, Church History to Reformation.
20. History of the Prayer Book.

POST-GRADUATE SCHOOL.

GRADE I.—(18-19).

1. The Evidences of Religion.
2. Liturgies and Hymnology.
3. Christian Year in the New Testament (continued).
4. History of Christian Missions.
6. Psychology of Teaching. Life of Christ.
12. Prayer Book in full.
18. History of the English Church. Making of the Bible.
20. Church History.

GRADE II.—(19-20).

1. Bible as Literature.
3. Letters of the Apostles to the Churches.
4. Modern Institutional and Sociological Movements.
6. Science of Teaching. History of the Apostolic Church.
18. Liturgies, Holy Orders, Making of Bible (New Testament).
20. Ethics and Prophecy.

GRADE III.—(20-21).

1. Epochs of Jewish and of Christian History. Non-Christian Religions.
3. Church History and Missions.
18. Church History since Reformation. History of Prayer Book.
20. The Four Gospels.

GRADE IV.—(21-22).

3. Prayer Book in detail.
18. Grammar of Theology.
20. Life and Epistles of St. Paul.

GRADE V.—(22-23).

3. Teachers' Training Class.

Without entering into the comparative value of any one of these twenty-two Curricula, let us take note of several general indications, shown by the survey of the whole. Chief attention and emphasis seems to be laid by all upon the so-called Grammar Age, i.e., from 9 to 14, with but hurried attention to Infant

and Primary grades, and very scattered suggestions for the grades beyond adolescence. This would seem to indicate that the Primary Age, that age of such potent influence for molding the likes and dislikes of children, for creating the "first impressions" on the child-mind, has not been fully developed. The general lack of good text books and manuals for Primary Teachers, and the dearth of really skilled educators in this domain, would also show this tendency. There are not more than four or five successful books at hand to-day, while qualified instructors are almost as infrequent.

A second point of sad evidence is the recognition and acceptance, without a combative struggle, of the fact that after 14, when children are inclined to forsake the education of the Day School, on completion of the Secondary Grades, they are likewise expected to abandon the Sunday School. Provision for instruction on a graded plan drops at once from 12 to 16 in one year: to 14 the next year; and by the time the age of 17 is completed, but eight superintendents venture to even hint at an attendance and course of study. Why cannot our young people be held after fourteen? Is it that when reflection reaches power, the system and education of the Church School no longer can appeal to the scholar? Or is it simply the natural result of social enjoyments and distractions.

Looking at the studies suggested in each grade, some most interesting comparisons can be made. First we must evidently allow for locality, for it is apparent that children in some schools are fully one year in general behind those of other schools in mental ability. This of course affects the order of studies, and instead of a child being able to enter the main school at nine, it does not come in till ten. So that often, what appears to be a dissimilar topic at a certain age will not be, if we could justly regard the mind of the child. Hence a year's difference in the course, one way or another, is not of much import. Second, the individual mental condition of the authors of curricula is apparent. The optimistic mind expects greater things from the child and demands greater effort and deeper study accordingly than does the naturally under-estimating individual. This might or might not overbalance the former condition of natural development on the part of the children. If it did overbalance, it might simply counteract it, and so "even up" the curriculum, and give an ideal course of study. If it did not, there would be an exaggeration of the difficulty. Taking the two tendencies as a whole, and recollecting the fact, well recognized by secular educators, that the ages for certain classes of facts are not at all definitely established, but only serve as approximate guides, we may safely infer that at most not more than two years' difference should be allowed for divergence of opinion as to the position of the main and most important topics for the Grammar Grades. We should accept certain things as necessary for that period, and then be able to arrange them with some due regard for mental fitness and child development.

In the Main School we do find this approximate agreement. In the First Grade, that at which a child is considered able to read fairly well, usually about 9 or 10, ten out of nineteen Curricula put the Catechism, either in full and explained, or *memoriter* only; while four others insert it the next year, making 14 out of 19, who put it earliest in the opening two years of the Main School. Again, 3 would add an Outline Study of the Christian Year, during this period. Comparing the choice as to sequence of Life of Christ or Old Testament History, 10 seem to prefer the Life of Christ first, while 11 put either the Old Testament or an outline of both Old and New Testaments, at some time during the first two years. Moreover 5 want a working knowledge of the Prayer Book included in this early instruction, and unless it be put early for this practical reason of acquainting the children with the use of the Church's Book of Worship, there appears to be general agreement to postpone the detailed study of it until well on in the Advanced Grades after adolescence. Thus as a summary of the first two years, almost all want to cover Catechism, Life of Christ, and Old Testament, while many add Christian Year and Prayer Book. In the Third Grade, 4 out of 20 want details of the Prayer Book; 4 the Life of Christ; 7 Old Testament; 3 the Christian Year; 1, only, Church Doctrine; and 1 the Acts and Epistles. The last two figures are significant, showing that it is felt generally that Doctrine should evidently come much nearer to the reflective age of puberty; and that Acts and Epistles are better adapted to a more advanced age and comprehension. Grade four is peculiar. It is as varied as the others in diversity of subjects noted. It is of chief value in showing the entrance of three demands for Acts and Epistles; and a similar recognition

of the importance of Church History by three schools. In view of the fact that no proper Source Method Text Books for Church use are at hand on either of these topics, this endeavor is indicative of the need felt. It would seem therefore as if we ought to provide for the following subjects during the first four years in the Main Sunday School, and probably in some order akin to the one these comparisons would indicate: Catechism (text and meaning of the words); Church Year; Prayer Book (perhaps, or possibly a working outline); Life of Christ (historically outlined); Old Testament History; Founding of the Church (Acts and Epistles); and possibly, though unlikely on account of dearth of time, the History of the Christian Church.

In the Advanced Grades, at adolescence, we find the Prayer Book preferred by four during the first year (about 14 or 15 years of age), while Church History and Church Doctrine hold about equal place. Bible Study grows intensive and more highly abstract and reflectively doctrinal, a recognition of the reflective "age of reason" of the child, the "enlightenment" period of development, or the *aufklärung* of the German scholars.

The Study of Prophecy and of Christian Missions comes in well here. Several of the courses insert the Messianic Study of the Bible (the Preparation of the World for Christ), and it is noteworthy that only one course puts it early, agreeing with the fact that the conception of the Messianic Idea belongs properly to "philosophic insight." The importance of a course on the Making of the Bible is accepted by many of the Curricula. After the adolescent period has been well established, we find three at least of the courses planning for definite training of the prospective Sunday School Teachers in the fundamental principles of psychology and practice of education. One course even devotes two years to this department alone. Deductions cannot however be made with full accuracy as to topics in the Postgraduate School, since the 22 Superintendents, who began to map out work in the early stages of the Main School, have so sadly given over the hope of holding young people in school after the age of 18, and but six persons even offer suggestions as to what we might do theoretically at least from 18 to 20, and above 20 only two or three have the temerity to even hint at Sunday School. It does seem peculiar, when the denominations secure large Bible classes of adults, often far advanced in years. Somehow, with all our efforts, we are not succeeding as we ought to in building up what might be termed "devotional study of God's Word." Until we can again cultivate the realization that the study of the Bible does not cease in the mind of the Church when the child is Confirmed, but is to be the daily practice of the pilgrim on earth's shore, until we reach the land beyond, till then we shall find our schools depleting rapidly after adolescence, and we shall have still fewer competent teachers and probably an increasing, in place of a diminishing, "ignorance of the Bible." Suggestions along the line of these Curricula would be most helpful.

ST. JOHN'S, ELKHART, CONSECRATED.

ST. JOHN'S CHURCH, Elkhart, Indiana, Diocese of Michigan City, was consecrated with impressive ritual on the Feast of St. Barnabas, June 11th. The clergy present were the Rt. Rev. John Hazen White, D.D., Rev. Lewis Brown, Ph.D., of Indianapolis, Rev. W. S. Howard of Plymouth, Rev. W. W.

Raymond of Marion, Rev. H. S. Streeter of Gas City, Rev. L. W. Applegate of Valparaiso, Rev. W. J. Lockton of Logansport, Rev. A. A. Ewing of Michigan City, Rev. O. J. DeCoux of Niles, Mich., and the rector, the Rev. William Galpin.

There was an early celebration of the Holy Communion, the Rev. L. W. Applegate celebrant, when a large number of parishioners received. At the Consecration office, the Rev. W. S. Howard was Bishop's Chaplain, bearing the pastoral staff. Morning prayer was read by the Rev. A. A. Ewing and the Rev. W. J. Lockton. The Holy Eucharist was celebrated by Bishop White with the Rev. C. J. DeCoux as Epistoler and the rector of the parish as Gospeller. The sermon by the Rev. Dr. Brown was a masterly and eloquent exposition of the forward strides the Church is taking to-day in the esteem of the American people, this being due to the beauteous worship of our houses of prayer, and the growing manifestations of fraternity among our people. The large congregation was deeply touched by the entire service.

St. John's Church is one of the most beautiful edifices of any kind in Elkhart, and one of the handsomest church structures in the Northwest. The project for its erection was begun in the autumn of 1894 by the Rev. William Galpin, the rector, who has been with the parish since Eastertide of that year. The church was opened for worship on Aug. 30th, 1896, at a cost of about \$30,000, with a debt of \$13,000. This was gradually cut down, until May 16th, 1902, saw the last \$7,500 paid in full.

The communicant list has grown from 59 in 1894 to above 225 at the present time. With an enthusiastic congregation, with a large and well-trained vested choir, the Church commanding the full respect of the community, the prospects for growth in this city of 17,000 people are most encouraging.

Few rural parishes have as many rich memorials as has St. John's. All the sanctuary and chancel furnishings are memorials, as are also most of the windows of the nave of the church. The chancel windows are especially fine specimens of ecclesiastical art and are a memorial to Bishop Knickerbacker, the high altar being a memorial to Bishop Talbot. Two beautiful Eucharistic lights of gold are now being made for the altar as a memorial gift. Accompanying these are three branch vesper lights to be donated as a thank-offering for the consecration of the church unto God. The money has also been provided by one parishioner for the first bell of a set of chimes for which the church tower is especially adapted.

In congratulating the parish on the change between its present condition and that of 1894, Bishop White declared that the work in Elkhart is the most signal success of his episcopate in Indiana.

The evening before the Consecration service a class of 26 was confirmed—the largest class in the history of the parish. Of this number, 16 were brought into the Church from the denominations, one man being above eighty years old and another man having reached the age of 77.

CHRISTIAN FAITH is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors.—*Hawthorne.*

THERE were adverse circumstances all round them (the Apostles), but they so looked to Jesus Christ, cast themselves on Him, and buried themselves in Him—to use the phrase of one of our English martyrs—they nuzzled or nestled themselves in Him, as a child in a nurse's arms—so that He was round them, and the circumstances were round Him.—*Dr. Handley Moule.*



REV. WM. GALPIN.



ST. JOHN'S CHURCH, ELKHART, IND.

Diocesan Conventions

CENTRAL NEW YORK.

(RT. REV. F. D. HUNTINGTON, D.D., LL.D., Bishop.)

THE gratifying result of the election of a Bishop Coadjutor was the choice on the sixth ballot of the Rev. Charles T. Olmsted, D.D., vicar of St. Agnes' chapel, New York City.

It was in St. Paul's Church, Syracuse, that the Convention assembled on Tuesday, June 10th. There was a large attendance of the clergy and laity. After evening Prayer the Rev. Jas. K. Parker was elected Secretary, and he nominated the Rev. Wm. Cooke and Mr. F. L. Lyman as assistant Secretaries. Mr. George M. Weaver, Treasurer of the Episcopal Fund, submitted a favorable report and this was followed with a special report by Robert J. Hubbard of Cazenovia showing that the increase in the Episcopate Fund of \$25,000 had been paid in and turned over to the trustees of the Diocese for investment. This report was enthusiastically received, as this sum completes the coveted \$100,000 to endow the Episcopate of this Diocese.

"The Free Church of the Redeemer," in Watertown, was admitted into union with the Convention. Mr. Geo. J. Gardner was re-elected as Treasurer of the Diocese. The following were elected members of the Standing Committee: Rev. John Brainard, D.D., Rev. Henry R. Lockwood, D.D., Rev. Theodore Babcock, D.D., Rev. John R. Harding, Azariah H. Sawyer, LL.D., John R. Van Wagenen, George T. Jack, and William H. Dunning.

THE BISHOP'S ADDRESS

was delivered at the evening session and was characteristic in its wise and thoughtful treatment of many subjects in our social and religious life. He declared that Bishops' duties were not more severe than those of men in other walks of life. On the subject of a Coadjutor he referred to its consideration four years ago, saying:

"You cannot be surprised if, with the added time and its necessary effects, I now ask you, as I do, to elect a Coadjutor. You can hardly suppose that I should do this, in view of what may be called the risks of the proposed measure and its relations, without very careful, anxious deliberation upon it in all its bearings. You are familiar perhaps with some of the reasons for it. What you cannot know as I do, even with much explanation in detail, is what pertains to my own person and its conditions and prospects. If I understand the matter with my long opportunity to study it, the need of increased force is due to the religious, economical, and practical needs of the situation. No less systematic and orderly episcopal ministration will fairly meet the demand. . . . I recommend that a large committee be now appointed to consider this request and to report to this body to-morrow.

"Complying with the directions of the canon I specify as duties which I should desire and expect of an Episcopal assistant: (1) The annual visitation of three-fourths at least of the parishes and missions; (2) the performance of offices held in the open air; (3) the ordination of Deacons; (4) the preparation of official documents; (5) some duties of advice and arbitration in some local differences; (6) an oversight of candidates for the ministry with instruction, and such helps in official correspondence and record as my health might seem to render reasonable."

The Bishop spoke at some length of Church Music as often a detriment to worship, declaring that "most of the offertory anthems, coming as they commonly do near the end of a service, are, for devotion, too long. In secular newspapers without number, in comments, critiques, and advertisements, the music, wholly as music, is made a principal motive for Church attendance in God's sanctuary and before God's altar, singers and players being advertised by name. The law of the Church, as to the authority and direction of the minister, is grossly violated and his control is wrested from him on peril of his popularity or position. In this Diocese repeated instances have occurred where disastrous embarrassment has been averted only by a check upon extravagance and ostentation. It is the correctness or skill of the artistic exercise that is regarded, but an insult is offered Him who can be worshipped only in spirit and in truth. . . . Nothing can be properly said or sung in the sanctuary in which the language is not uttered intelligibly to the congregation of worshippers. . . . I particularly advise the clergy always to recite to the congregation, before an anthem is sung, the Scriptural words to be pronounced, as the common practice is in England."

He commended the plan of apportionment of the General Board of Missions, and said:

"It lays upon us the obligation of a compliance with rules and demands duly made and issued. Associate life requires that kind of obedience whether our individual preference inclines to the method or not. Besides this, the order of the General Board must serve as an effective force in circulating among people of all classes, stimulating information as to the great movements of the Faith at home and abroad. It must impart sanction and strength to the exertions of the pastor with his people."

The address closed with appropriate references to "The Shelter for Homeless Girls," the "Hospital of the Good Shepherd," the re-building of "St. John's Military School" at Manlius, the continued attractions of Keble School as an efficient educative force, and the usual record of Ordinations, Confirmations, etc.

ELECTION OF A BISHOP COADJUTOR.

Upon motion of the Rev. Dr. Bellinger, it was voted that the Convention consider the Bishop's request for a Coadjutor without delay and that the whole matter be referred to a committee whose duty it should be to refer it back to the Convention at the earliest moment possible.

The chair appointed as such committee the following: Rev. Dr. Theodore Babcock, Rev. William H. Casey, Rev. Robert M. Duff, D.D., Rev. Henry R. Lockwood, D.D., Rev. Dr. Geo. H. McKnight, Rev. Oliver Owen, Rev. George G. Perrine; Robert J. Hubbard, George B. Sloan, Thomas R. Proctor, John Anderson, and James S. Newton.

This committee made an early report, recommending that the Convention accede immediately to the Bishop's request, and that the salary of the Bishop Coadjutor be \$4,000. The question of postponing the election to October was then raised by Judge Andrews and urged, in an able speech. Mr. George B. Sloan and the Rev. W.

H. Van Allen also advocated time for consideration. The Rev. Messrs. E. W. Saphoré, W. H. Casey, and Dr. Duff urged the necessity of action at this Convention. By a vote of 69 to 15 by the clergy the movement to postpone the matter was defeated. A resolution was adopted that it was the sense of the Convention that no vote of the laity need be taken in view of the emphatic clerical vote.

By resolution, the Convention then proceeded to the election of a Bishop Coadjutor, first adopting a motion that only the names and location of persons nominated should be presented. The Rev. Charles Tyler Olmsted, D.D., received a majority of votes of both orders on the sixth ballot, and on motion of the Rev. Dr. Reed, his election was made unanimous.

After the second ballot the name of the Rev. Dr. Converse was withdrawn. About this time the Rev. Messrs. Coley and Saphoré asked that their friends cast their votes for Dr. Olmsted. The following is the tabulated result of the ballots:

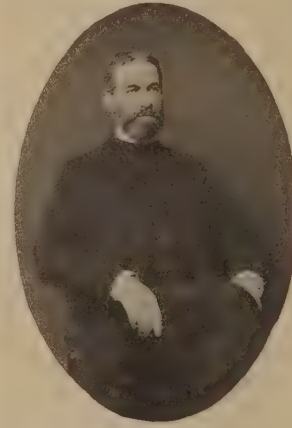
| NOMINEE. | Clergy. | | Laity. | | Clergy. | | Laity. | | Clergy. | | Laity. | | Clergy. | | Laity. | |
|--------------------------------|---------|------|--------|------|---------|------|--------|------|---------|------|--------|------|---------|------|--------|------|
| | 1st. | 2nd. | 3d. | 4th. | 5th. | 6th. | 1st. | 2nd. | 3d. | 4th. | 5th. | 6th. | 1st. | 2nd. | 3d. | 4th. |
| Rev. Dr. C. T. Olmsted..... | 16 | 17 | 20 | 20 | 36 | 28 | 37 | 30 | 42 | 29 | 48 | 33 | 16 | 17 | 20 | 20 |
| Rev. R. H. Nelson..... | 13 | 13 | 20 | 15 | 25 | 22 | 32 | 22 | 20 | 23 | 26 | 20 | 11 | 5 | 11 | 2 |
| Rev. Dr. J. Sanders Reed..... | 11 | 5 | 11 | 2 | 8 | 5 | 10 | 4 | 12 | 3 | 7 | 1 | 7 | 9 | 6 | 5 |
| Rev. Dr. R. R. Converse..... | 7 | 9 | 6 | 5 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 6 | 5 | 5 | 1 |
| Rev. E. H. Coley..... | 7 | 2 | 1 | 4 | 5 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 6 | 1 | 2 | 2 |
| Rev. W. B. Clark..... | 6 | 5 | 5 | 1 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 4 | 1 | 5 | 1 |
| Rev. J. A. Regester..... | 6 | 1 | 2 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 4 | 2 | 2 | 2 |
| Rev. E. W. Saphoré..... | 4 | 1 | 5 | 1 | 5 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 3 | 2 | 1 |
| Rev. S. M. Griswold..... | 4 | 2 | 2 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 3 | 2 | 1 |
| Rev. Dr. F. W. Tomkins..... | 1 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 1 |
| Rev. Dr. H. R. Lockwood..... | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Rev. Karl Schwartz..... | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Rev. W. F. Faber..... | 3 | 3 | 3 | 3 | 4 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 5 | 2 | 4 |
| Rev. Dr. W. D. Maxon..... | 2 | 1 | 2 | 4 | 1 | 4 | 1 | 3 | 1 | 3 | 2 | 1 | 2 | 1 | 2 | 1 |
| Rev. J. R. Harding..... | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 1 | 1 |
| Rev. Dr. J. H. Darlington..... | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 1 | 1 |
| Rev. J. H. La Roche..... | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 3 | 1 | 1 |
| Rev. Alex. Mann..... | 2 | 3 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 1 | 1 |
| Rev. H. S. Longley..... | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Rev. Dr. S. D. McConnell..... | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Rev. Dr. W. M. Grosvenor..... | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Total vote cast..... | 91 | 72 | 87 | 65 | 86 | 64 | 83 | 59 | 85 | 57 | 83 | 55 | 91 | 72 | 87 | 65 |

The Convention then stood and sang the *Gloria in Excelsis* [the election having been preceded also by fervent prayer, led by the Bishop.]

The Rev. Dr. Duff and Mr. George J. Mager, were elected delegates to the Missionary Council. After adjournment and prayers the Convention proceeded to sign the testimonials of the Coadjutor Bishop-elect.

THE BISHOP-ELECT.

The Rev. Dr. Charles T. Olmsted was born in Cohoes, N. Y. He was graduated from Trinity College in the class of 1866, and en-



REV. C. T. OLMSTED, D.D.

tered the Berkeley Divinity School the same year. He was granted a leave of absence for a year to serve as a tutor at St. Stephen's College at Annandale, and at the end of the year he was appointed Professor of Mathematics in that College. He continued his theological studies and was ordained deacon in 1867. The following year he was called as junior assistant at Trinity chapel, New York. He remained there until the spring of 1884 when he was called to the rectorship of Grace Church, Utica. He represented the Diocese of Central New York at the General Convention three times. In 1893 Hobart College conferred upon him the degree of D.D. Dr. Olmsted was made vicar of St. Agnes' chapel of Trinity parish, New York, in January, 1899.

CONNECTICUT.

(RT. REV. C. B. BREWSTER, D.D., Bishop.)

THE Convention assembled in Trinity Church, Hartford (the Rev. E. De F. Miel, rector), on Tuesday, June 10. There was a large attendance of the clergy and laity, the parishes generally being well represented. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Drs. Seymour, Hart, Andrews, and Mr. Jarvis. The sermon was preached by the Rev. Henry M. Sherman, rector of St. Paul's, Bridgeport, from the text, Psalms lxxxiv. 6 (Bible version): "Who, passing through the valley of Baka, make it a well; the rain also filleth the pools."

At the conclusion, the Convention was called to order by the Bishop. One ballot was cast for Secretary, for the Rev. Frederick W. Harriman, the very efficient officer. The Secretary appointed as his assistants the Rev. John F. Plumb of New Milford and the Rev. Prof. Samuel R. Colladay of Middletown.

In the afternoon Bishop-elect Van Buren of Porto Rico was introduced to the Convention, and spoke of his former connection with the Diocese, and his indebtedness to it, paying a glowing tribute to Berkeley Divinity School. He also spoke briefly of his work in Porto Rico.

The Bishop then delivered his annual address. He referred touchingly to those who have passed to their rest, both from within the Diocese and without. Of the late Dr. Harwood he said: "He was conspicuous among a number of prominent Churchmen who moved on out of the old Evangelical party into a larger position, characterized by a tone and temper at once less given to literalism and less emotional, more scholarly and thoughtful, with a wider outlook and broader sympathies. His was a mind that must bring truths into relation with each other in a large unity, and with him the intellect must have its rights. To Dr. Harwood, more than to any other man, was due the inception of the American Church Congress, an institution which has done much to moderate the rancor and to elevate the tone of theological controversy by bringing representatives of different schools and parties together and bringing them to a better understanding of each other. The Diocese may well take pride in his memory." In speaking of Bishop Littlejohn he gave this interesting information: "It was Bishop Littlejohn who alone and, as he himself told me, chiefly on his knees, wrote the paper which, with the change of the Latin '*depositum*' to the English '*deposit*,' was issued in 1886 by the House of Bishops at Chicago as '*A Declaration in regard to Church Unity*.' He referred to the assassination of President McKinley and to other national matters, saying: "The national faith, pledged to the independence of Cuba, has been kept. In the Philippine Islands there have come to light acts on the part of certain of our soldiers, that were, to use the language of the general in command there, 'more in the nature of unlawful retaliation than justifiable warfare,' also measures of barbarous cruelty and of brutal torture such as we have been quick to condemn in other peoples. These revelations have aroused in our people shame and indignation. There can be no question of the President's attitude. Under the circumstances it behooves Christian citizens to set an example of respect for authority and of self-restraint in accusation, and patiently and loyally to trust the President's evident purpose that these matters should be probed to the bottom and punishment meted out to any who have brought dishonor upon the nation's name and flag." He urged that, as Christian citizens, "it is well for us, whether in the affairs of nation or commonwealth, to rise above partisan politics, to endeavor so far as in us lies that the foundations of the State be not out of line with righteousness, and to remember that nothing is ever settled to stay until it is settled right."

Speaking of the broad field of domestic work of the Church, as it impressed him in his journeying to California, he gave his endorsement to the system of apportionment for Missions, and expressed pleasure that there was a quickening of interest in diocesan missions. Of other diocesan work, he noted that the number of candidates for Orders is larger than it was a year ago, and that the number of postulants has more than doubled. He spoke of the missionary interest that had been aroused in Hartford, from which city "three of our lay people have recently, one after another, gone out to the field in China. In Trinity College a little circle of students have of their own motion organized themselves into a band with the purpose to devote themselves to the aggressive work of the Church. It is just this devotion of self that is the thing needed all along the line."

The remainder of the session was given up to the election of the Standing Committee, and other routine business. Twelve thousand

dollars were appropriated for the missionary work of the Diocese, for the ensuing year.

In the evening, a missionary meeting was held in Trinity Church. Addresses on "Aggressive Work Within the Diocese," were delivered by the Rev. James H. George, late Archdeacon of Litchfield, Archdeacons Biddle of Hartford and Hardy of New London.

At the conclusion the Bishop and Mrs. Brewster tendered a reception in the parish house.

LOS ANGELES.

(RT. REV. JOSEPH H. JOHNSON, D.D., Bishop.)

THE seventh annual Convention of the Diocese of Los Angeles assembled in St. Paul's Pro-Cathedral, Los Angeles, the morning of Wednesday, May 21st. At the opening service the Bishop of the Diocese was celebrant, Dean Wilkins acting as epistoler and the Rev. H. B. Restarick, Bishop-elect of Honolulu, as gospeller. The preacher was the Rev. Wm. MacCormack, rector of All Saints', Pasadena. His text was, "One fold and one Shepherd," and his sermon was an impassioned plea for the Unity of Christendom.

At the close of the service the Convention was called to order in St. Paul's Hall, the Bishop in the chair. The Rev. Dr. Milton C. Dotten, who has been secretary since the first organization of the Diocese, in 1895, was re-elected by unanimous ballot, and he re-appointed as assistant secretary the Rev. Alfred Fletcher, who has had an equally long tenure of office.

In the afternoon session, in the temporary absence of the Bishop, the Rev. Dr. Dowling made a brief address, which was a glowing eulogy of Bishop Johnson, closing with a resolution raising his salary from \$3,000 to \$4,000. The motion was carried unanimously by a rising vote, the Convention thus expressing the affection and high regard in which the Bishop is held throughout the Diocese.

In the course of the afternoon, on the entrance of the Bishop-elect of Honolulu, Bishop Johnson drew attention to his presence, and in very earnest and appropriate words referred to his long connection with the Diocese, and to the great services which he had rendered, not alone to San Diego, but to the whole State, and more especially to the southern portion of it, during his twenty years' rectorship of St. Paul's, San Diego. He said that in every forward movement of the Church in southern California, Mr. Restarick had been one of the leaders; and that the whole Diocese felt that he was worthy of the honor given him by the House of Bishops in electing him to be Bishop of Honolulu. He would therefore request the Bishop-elect to take a seat at his right during the sessions of the Convention, and he appointed the Rev. A. G. L. Trew, D.D., and the Rev. B. W. R. Tayler to escort him to the platform. The Bishop-elect made an appropriate and brief reply.

A few minutes before 5 P. M. the Convention took a brief recess to permit removal to the Cathedral, and at 5 P. M. the Bishop, seated in his chair at the entrance of the choir, read his annual address. It was an admirable paper, touching upon several very important subjects in weighty and convincing sentences. Upon the subject of Christian Education, after referring to St. John's School, which has been established by the Rev. Alfred H. Brown, with every prospect of permanence and success, at Montecito, near Santa Barbara, the Bishop proceeded: "This question of education is, to my mind, one of the most important with which the Church is confronted. I yearn for the time when we shall have adopted some plan by which we shall have secured to ourselves the privilege of continuous oversight of the rank and file of our children, until they are prepared for entrance into the high schools established by the State."

"I am convinced that money cannot be better spent than in the establishment, in large centres at least, of schools for our children passing through what may be called the elementary and grammar grades of study. I am not yet convinced of the importance or advantage of schools under the patronage of the Church which carry on the education of youth very far beyond that point."

The Bishop also pressed upon the clergy the importance of endeavoring to give effect to the Church's function as a teacher by giving more attention to expository preaching, and by establishing classes for Bible study.

The most important matter before the Convention was the report of a special committee on the revision of the diocesan Canons. Under instructions given by the Convention of last year, the committee printed and distributed throughout the Diocese, shortly after Easter, the amendments and alterations which they recommended. The report thus made known was presented for adoption by the Rev. A. G. L. Trew, D.D., the chairman of the committee. A number of additional amendments were offered by several members both to the canons as they stood, and to the amendments offered by the committee; and the whole subject was made a special order for the next morning. From that time the Convention was almost wholly occupied with the canons until late in the afternoon of Friday. The chairman of the committee then moved that the committee be continued, under instructions to report next year, and that all amendments not yet acted upon by the Convention be referred back to the committee. A cordial vote of thanks to Dr. Trew was unanimously adopted for his arduous work in the revision and for his handling of the matter while before the Convention. In acknowledging it the chairman requested that the names of other members

of the committee, and especially, Chancellor Lee, Judge T. L. Winder, and the Very Rev. Dean Wilkins, should be included in the motion.

In connection with the canons, the matters which occasioned most debate were two: *First*, Proportionate Representation of parishes and missions; and, *secondly*, the relation of the rector to the civil corporation of the parish. The former came up as an amendment to the committee's report, and was offered by Dean Wilkins, a member of the committee, as a minority report. After a lively discussion, the Dean's amendment, providing for proportionate representation was voted down, upon which he requested leave to give notice that he would renew the proposition next year.

In an amendment offered by the committee to the canon providing for the organization of parishes, it was required that the rector of a parish should be *ex officio* a member of the Board of Trustees of the civil corporation, and its president. An objection was advanced by Judge A. M. Stephens that this would be in conflict with the provisions of the State law in relation to civil corporations. The point was met by the Chancellor of the Diocese, Mr. Henry T. Lee, who showed that the civil code distinguished between civil and religious corporations, and expressly gave the power to the representative authorities of religious bodies to adopt just such regulations. A general debate followed, in which some degree of prejudice was evinced, and the Chancellor's careful summing up of the law was brushed aside; and then on a vote by orders being called for, the result was non-concurrence. In nearly all other respects the amendments recommended by the committee were adopted.

The chairman of the committee and the Secretary of the Convention, the Rev. Drs. Trew and Doten, were appointed a committee to supervise the printing of the Canons as they should be left on the adjournment of the Convention.

When the elections came on, and nominations for the Standing Committee were in order, a nominating speech was made by the Rev. George Thomas Dowling which aroused the spirit of partisanship to a degree hitherto unknown in this Diocese. Verbatim copies were published in the daily papers, so that it reached "the man in the street" as well as those who heard it in the convention hall. The elections resulted as follows:

Standing Committee: Clerical, A. G. L. Trew, J. J. Wilkins, Milton C. Dotten, Wm. MacCormack; *Lay*, Thomas L. Winder, Daniel Cleveland, Albert W. Stephens, C. D. Adams. The Rev. Wm. MacCormack takes the place of the Bishop-elect of Honolulu; and Mr. C. D. Adams succeeds Mr. J. Bakewell Phillips.

Board of Missions: Clerical, Henderson Judd, C. E. Spalding, George Robinson, and F. F. Johnson; *Lay*, J. E. Cowles, J. Bakewell Phillips, J. G. Chandler, and W. C. Mushet.

Delegates to Missionary Council: Rev. B. W. R. Tayler, and Captain Charles T. Hinde.

Registrar: Rev. Henderson Judd.

WEST VIRGINIA.

(RT. REV. GEO. W. PETERKIN, D.D., Bishop.)

(RT. REV. W. L. GRAVATT, Bp. Coadj.)

THE 25th annual Council of the Diocese of West Virginia met in Trinity Church, Parkersburg, June 4th. The Holy Communion was celebrated at 11 o'clock by Bishop Peterkin. At 2 the Council met for business. The Bishop read his annual address. He spoke of the happy and prosperous condition of the Diocese. In a few months he would have 43 clergy in the field. While he was filling up important points, yet it was hard to keep pace with stations that were calling for more men and means. He called attention to the fact that the apportionment of the General Board of Missions for this Diocese required immediate attention.

On motion of the Rev. Dr. Moore that portion of the Bishop's address was referred to a committee as follows: Rt. Rev. W. L. Gravatt, D.D., Rt. Rev. C. C. Penick, D.D., Rev. S. S. Moore, D.D.; Mr. W. S. Laidley, Dr. G. A. Aschman, Mr. W. E. Watson. They reported a plan which in their judgment was the best and after much discussion it was approved and adopted, viz., that each parish and mission give at least as much as their respective assessments for Diocesan Missions.

The committee appointed last year to consider the question of merging the Diocesan and General Clergy Relief Funds, reported favorable action. The question was thoroughly debated. The committee was discharged and the consideration of the matter postponed indefinitely.

The Secretary laid before the Council the formal notice of the General Convention as to proposed alterations in the Constitution of the Church. On motion the proposed alterations were referred to a committee to report to the next Council. The Bishop appointed the following: Rev. R. D. Roller, D.D., Rev. J. S. Gibson; Mr. Ranken Wiley, Mr. C. C. Coe.

The report of the committee on the State of the Church showed a most hopeful and progressive condition. The missionary spirit showed greater activity than ever before. There was a great increase in the number of Confirmations, and a larger percentage of men and of adults. The workers in the field were greater in number than ever before, there being few vacancies either in parishes or missions. The contributions to the Diocesan and General Funds of the Church were larger than shown in last year's report.

The trustees of the Permanent Fund reported that they had

\$22,000 in hand, and as the Council will meet in Wheeling next Ascension Day, being the 25th anniversary of Bishop Peterkin's consecration in St. Matthew's Church, Wheeling, the Council's committee earnestly hoped that the sum would then reach the proportions of \$50,000, so as to make it an offering of special thanksgiving to Almighty God for sparing the Bishop, and for His manifold blessings and mercies to the Diocese.

The ballot for the election of the Standing Committee resulted as follows: Rev. G. A. Gibbons, Rev. J. S. Douglas, Rev. A. J. Willis; Mr. J. Gassman, Mr. I. H. Strider, Mr. Daniel Howell.

WOMAN'S AUXILIARY.

The Woman's Auxiliary met on Wednesday afternoon in the hall of the Methodist church and was presided over and addressed by Mrs. Small of Parkersburg. She spoke of its wonderful service both in and out of the Diocese, how its offerings had trebled and its branches were extending more and more. She also gave an eloquent review of the Auxiliary at San Francisco and seemed to carry the fire of its spirit into the diocesan branch. Miss Emery followed her in her usual manner and showed with much earnestness how the work could be carried on with still more effectiveness.

The Council adjourned Saturday at 2:30. During the four days of its existence, morning and evening prayer were said and a sermon preached at each service. The Rev. Dr. Peirce of Gambier preached on The Relation of Faith to Reason. He also extended an invitation to the members of the Council to attend the commencement exercises at Gambier.

NORTH CAROLINA.

(RT. REV. J. B. CHESHIRE, D.D., Bishop.)

THE annual Convention of the Diocese of North Carolina met in St. Stephen's Church, Oxford, on the Feast of St. Barnabas, when a handsome new church of red sandstone was consecrated by the Bishop of the Diocese. The request to consecrate was read by Mr. J. G. Hall, senior warden of the parish, and the sentence of consecration by the Rev. A. B. Hunter, the Bishop's Chaplain. The sermon was preached by the Rev. Dr. F. J. Murdoch of Salisbury.

After the celebration of the Holy Communion the Convention was organized by the election of the Rev. Dr. M. M. Marshall as President, and the Rev. Julian E. Ingle, as Secretary. At the afternoon session the annual reports of the committees and institutions of the Diocese were presented and referred to appropriate committees.

The work of Thursday began with resolutions memorializing the Legislature of the State on the subject of a Reformatory for youthful criminals and appointing a committee to present the matter in due form to the authorities.

The work of Sunday Schools occupied a considerable share of attention. A committee annually appointed is to prepare systematic instruction in a graded course based on the *Trinity Course* of the Rev. C. M. Beckwith of Texas and commended for use throughout the Diocese, and provision is made for conferring certificates upon pupils passing satisfactory written examinations throughout the course.

The subject of Diocesan Missions elicited a lively discussion, indicating a healthy growth of interest. The plan of apportionment for General Missions having proved effective in the Diocese, it was proposed to apply it to the provision of means for conducting the work of Diocesan Missions, but it was determined to continue for the present the method of voluntary subscriptions in view of the financial condition of our parishes. A resolution was passed recommending that the Sunday School offerings received during the season of Advent should be applied to the diocesan missionary work. Interesting addresses upon the work of Missions, diocesan and general, were read at a special service on Thursday evening by the Rev. E. W. Gamble and by Mr. John W. Wood of the General Board.

The educational and charitable institutions of the Diocese made an excellent showing, especially St. Mary's School at Raleigh, which, under the direction of the Rev. Dr. T. D. Bratton, has made great progress in numbers and efficiency. Material improvements have been made to the extent of \$6,000 during the past year, and a considerable sum has been paid upon the cost of the property. It is the diocesan school of all the jurisdictions in North and South Carolina and draws its patronage from them all.

The address of the Bishop dealt with these and other subjects, and especially urged the importance of an earnest effort to draw young men into the ministry, commending, with a view to this, a more faithful observance of the Ember seasons and Rogation days.

The apportionment for General Missions has greatly increased the contributions of the Diocese and there is little doubt that the full amount called for will be realized within a short time.

The Convention adjourned to meet June 10, 1903, in St. Andrew's Church, Greensboro.

EVERYWHERE there is this difference. One sufferer cries, "Lord, make me strong"; another sufferer cries, "Lord, let me rest upon thy strength." Do you say they come to the same thing? Yes, if the doing of the task, the bearing of the pain, is everything; . . . but if beyond this there is hope and purpose, the man who does the task or bears the load shall himself become Godlike in his doing or his suffering, then no mere deposit of strength of God can do the work—only the ever-open union of his life with God's.—*Bishop Brooks.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.

By the Rev. ELMER E. LOFSTROM.

ABRAM THE MAN OF FAITH; AND LOT, THE MAN OF SENSE.

FOR THE FIFTH SUNDAY AFTER TRINITY.

Catechism: Review, I. to VI. Text: Heb. xi. 9, 10. Scripture: Gen. xlii. 1-18.

ABRAM was a true gentleman in the Christian sense of the term. It used to be a mark of a gentleman that he insisted on his rights and would fight for them on the slightest pretext. That is changed now since Jesus Christ taught us the better way of overcoming evil with good. We see in Abraham one of the first true gentlemen, and he could be one so long ago because he believed God. He was a man of faith. In contrast to him in the lesson you are to teach to-day stands Lot, the man who chooses what he thinks is best regardless of how it conflicts with his duty to God and his neighbor. The lesson is a practical one and teaches mainly that contrast.

1. The man of faith is generous, peaceful, prayerful, self-denying, even when he has the right to be otherwise (vv. 8, 9).

2. The man of sense chooses that which seems to him good from a worldly point of view, even when it leads him into wicked association and moral danger (v. 10-12).

1. The man of faith.

Abram improved as a man of faith. The lesson opens with Abram coming out of Egypt. What had he been doing there? Nothing was said about Egypt in the promise God had given him. He had instead been promised this other land, but a famine came and he used his worldly sense somewhat, for he went down into Egypt; and he used it more when he had arrived there and it got him into a great deal of trouble (Chap xii. 10-20), and he was sent out of that land. And he came to Bethel where he had lived at first after he came into the land of Canaan, and there before the altar which he had built before, "he called on the name of the Lord" (v. 4). He had made a mistake, no doubt, in his experience in Egypt, but he was willing to start over again, and he is given the opportunity. During this time he had grown rich, had many cattle and many people in his band. He had taken his nephew, Lot, with him, and it seems to be implied (and Josephus asserts it) that up to this time he had thought of him as his heir through whom the promise was to descend. And Lot had grown rich also in the same way. With these people who lived in tents, riches were mainly cattle, sheep, camels, and servants. But Abram found that in spite of the fact that "the Canaanite and the Perizzite dwelled there in the land" so that it was to Lot's interest to be at peace with him, they were having so much quarreling that it was plainly better for them to separate that they might have peace. And then he showed how his faith made him generous. Although, as the older, he had the right to the first choice, he yields that right to his nephew. He shows his self-denial by taking whatever is left. And he is rewarded.

The separation from Lot may have seemed a disappointment to Abram of his hopes built on the Promise. But now God renews the Promise and makes it still more clear and definite, and included, too, the land to the eastward which Lot had just chosen. Abram was prayerful, peaceful, generous, and self-denying, and God blessed him. His conduct illustrates "your duty toward your neighbor."

2. Lot, the man of sense.

Lot was not a bad man. He is even called a righteous man (II. St. Peter ii. 7, 8); but he was like many men who lack faith enough to make God's promises as real as the earthly things he can see and feel and handle. He was not nearly as generous as Abram, or he would not have chosen so selfishly when his uncle offered him the choice. He was not the man of faith, for he did not hesitate to go toward Sodom, a city so wicked that God had to destroy it soon after. He saw only the gain—the good pasture and the beautiful country. Perhaps he did not intend to live with these wicked men; he only "pitched his tent toward Sodom"; but soon we find him living in the city, some of his daughters married to wicked men. Men who think they can make money in ways that require them to live and deal with

very wicked men run the same risk. The only safe way to live with wicked people is to be trying to win them from their sins. Jesus lived with sinners but He was always helping them. Lot's choice was not the best for him after all. He was better off for a time, but God sent him a warning, first by having him captured by his enemies from whom he was rescued by Abram (Chap. xiv.), and then he lost everything he had, and his wife and all his children except two daughters, when Sodom was destroyed. He compromised with sin for the sake of pay, and he was not happy even when he had the gain; for in Sodom "he vexed his righteous soul from day to day," and finally lost all. But even if he had kept all his wealth he could not have been truly happy, as Abram was. Abram "looked for a city which hath foundations, whose Builder and Maker is God." He showed that, by always depending upon God's help and worshipping Him, either at an old altar or by building a new one (vv. 4 and 18). We are the children of God and inheritors of the kingdom of Heaven (Catechism) by Baptism, and if we can realize that as well as Abram saw the end of his journey, we too can choose as he did.

There is a strong appeal in this lesson to the generous and chivalrous side of the child's nature. A splendid opportunity is given the teacher of impressing upon the child-mind the beauty of the Golden Rule, of self-denial, and of a true measure of choice. Illustrate, especially with the younger children, from their own games and lives. There are many little Lots who choose the biggest apple or piece of cake, who insist on playing the game of their own choice, etc. There are older Lots who do not always "in honor prefer one another." Appeal to them to follow Abram's good example of worship. If we have faith in the eternal city God is building, we must show that faith as Abram did, by calling on Him.

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE EPISCOPATE A CHARTER.

To the Editor of The Living Church:

THE LIVING CHURCH is true to itself in its purpose to face the doubt thrown by certain contemporary writers (e.g., Canon Henson) upon the doctrine that the Episcopate was instituted by Christ. Will you kindly, in this connection, give space to the following introductory passage of my pamphlet, entitled, *The Genesis of the American Church?*

"A Charter is a legal instrument conferred by a sovereign upon a number of people, constituting them a corporation, possessed of certain rights. The East India Company and Hudson Bay Company are instances in point. The value of a charter is illustrated in the case of the Connecticut Colony resisting the officers of the King in their attempt to deprive it of its charter. Two kinds of corporations, open and close, are created by charter. The peculiarity of a close corporation is, that when a member, either through death or otherwise, drops out, his place is filled by election, by the remaining members.

"The greatest charter ever conferred by sovereign upon a body of men was that bestowed by the King of kings upon the eleven Apostles. It is in these words: 'All power is given unto Me in Heaven and earth. Go ye therefore and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even to the end of the world. Amen.'

"The Apostolic corporation thus constituted was to be perpetual: 'I am with you alway.' It was to increase in numbers until it should fill the world: 'Go ye into all the world.' In accordance with the intention of their charter, the Apostles' first act, on their return to Jerusalem, after the Lord's ascension, was to choose and ordain one to take the place of Judas Iscariot. The Apostolic College was afterwards enlarged by the addition of the Apostles Barnabas and Saul.

"The first Christians abode in the apostolic fellowship, which consisted, in the case of the clergy, in being united to the Apostolic corporation by ordination, and by the sacraments in the case of the laity. The Church thus constituted spread far and wide during the

first century, and with reason is thought to have penetrated the British Isles."

WILLIAM C. POPE.

OCCASIONAL OR NON-PAROCHIAL RECEPTION OF HOLY COMMUNION.

To the Editor of The Living Church:

LOOKING through some papers recently, there came to light the following "Extract" written by Bishop Whittingham in answer to certain inquiries by a priest belonging to another Diocese. The priest, if I mistake not, was the Rev. E. M. Pecke, who died some years ago in the Diocese of New York; and as the inquiries involve a regimen which still arises to vex the conscientious parish priest, I venture to send the paper for publication. The Bishop's reference to the use of the Nicene Creed in the Communion office is certainly interesting. Like so much of his profound learning and wise leadership, it is prophetic.

JOHN DAVIS.

Evansville, Indiana, May 15, 1902.

EXTRACT.

"I do not like to leave your questions, of moment in themselves, and honestly and intelligently put, without such answer as I may be able to give; and yet, before affording it, I feel bound to remark, that in my humble judgment it would have been sought with more propriety from him whom the Constitution of the Church makes your Ordinary, to solve and direct, in all doubtful cases of Church administrations and observances. What I have to say can in no sense serve as your direction; answers of your Bishop to the same questions would be such, with all sufficiency for your ecclesiastical warrant, and for the quiet of your own conscience.

"I do not think that the rubric at the end of the Order of Confirmation applies to the case of 'chance' or 'non-parochial' communicants. That the Church recognizes the distinction between such and communing parishioners, appears from the Rubric in the English Prayer Book requiring notice to the officiating priest of persons intending to commune—a rubric with which I have more than once had occasion to comply, in England and its dependencies. The omission of that rubric from our Prayer Book sets wide open the door for such 'chance' or 'non-parochial' communication,—leaving to the individual conscience the application of the *Invitation* by way of *sanctioning* approach, and of the *Exhortation* by way of *limiting* it, or in the Scotch phrase, 'fencing the table.'

"This omission makes the only term of such occasional communication by 'non-parochians' freedom from heresy and schism. Heresy is provided against by the use of the Nicene Creed, which in theory does, and in practice (*me quidem judice*) ought to, follow the Gospel. Its public rehearsal by the whole congregation includes every one present and assisting in its declaration of the one, true, Holy, Catholic, and Apostolic faith. Schism is removed by the very act of receiving the Holy Communion in the Church, from the Church, *after the mode* prescribed and practised by the Church.

"A *soi-disant* 'Presbyterian' seeking the Holy Gifts from an Episcopalian priest, and kneeling to receive them with his declaration that in them he gives to the individual receiver the Blessed Body and Blood, is no schismatic in any real ecclesiastical sense; no denier of the Church's orders, of her administrations, or of her divine character and warrant as keeper and conveyer of the Lord's Holy Mysteries. Such 'Presbyterian' so receiving I regard as the occasional and non-parochial communicant whom the Church distinguishes from the parochial communicant, who can only become such by being admitted and enrolled. Nor do I conceive it to be any duty (nor, therefore, any right) of the parish priest to inquire even into the baptized condition of such 'occasional' or 'non-parochial' communicant. That inquiry was given up in the relinquishment of the English requisition of 'notice.'

"Whatever you and I may think of such laxness of discipline, it is no part of our responsibility, nor have we the privilege or obligation to endeavor its correction. Our private judgment is precluded by the action of the Church. Terms of communion are not at the will of the individual officiant. What the Church (whether wisely or not) leaves open, is not for you or me to shut. This last-made remark is the principle on which those who, like me, have settled convictions about the invalidity of lay Baptism, are precluded from making Episcopal Baptism a *sine qua non* of communion. The Church has left the validity of non-Episcopalian Baptism undecided, by keeping the greater question of lay Baptism in that condition; and because the Church has left it undecided, I must, in the individual application, when the question is, fitness for communion."

EXTRACT FROM A SUBSEQUENT LETTER TO THE SAME PERSON.

"I did not understand your former inquiry to relate to the case of *consultation* by a 'Presbyterian.' Of course, if such an one asks you for *permission* to commune, you have only to *state the terms of the Church*, and leave it to the applicant's own candor to judge of the fitness of coming forward, after such statement, without compliance with those terms, and without the permission which you are unable to give except on condition of such compliance. But if so

warned, the applicant still comes forward, then, as I conceive, your course must be that indicated in my last letter. In that regard you stand *functus officio*. You will pardon me for saying that it is a matter in which the question is not whether 'you can think it right to show favor to such,' but whether the Church has committed the matter to the decision of your individual conscience. My opinion is, that it has not."

[We should hope that these extracts would be understood as holding, on the part of Bishop Whittingham, that an unconfirmed person not known to be a Churchman, presenting himself once at the altar rail, should not be repelled therefrom, which is the Bishop's apparent meaning. It does not follow that he would have held that the Church had intended to extend this privilege to such persons, or that they should be habitually received without private warning. This becomes clear in the second extract printed. The correspondence is very interesting.—EDITOR L. C.]

THE HOLY EUCHARIST, THE CHIEF SERVICE OF SUNDAY, AND FASTING COMMUNION.

To the Editor of The Living Church:

THE two chief principles which the Catholic Movement has brought prominently to the front, are to make the Holy Eucharist the chief service of Sunday, and teach communicants the duty of receiving the Holy Communion fasting.

A great difficulty stands in the way of a priest, who begins a Catholic work in a Protestant parish, and this difficulty is to teach the practice of both of these things *together*. Few, very few people seem able to grasp these two things for a long while. They may be led to see the necessity of fasting before communion, but they cannot see the use of a second celebration. Or they may see the reason of having the Holy Eucharist as the chief service of Sunday, but don't then see why they should fast. But beyond all this stands the difficulty that there are always some who will go to Communion at the chief service, and so the others argue that it is very hard on them to practise fasting while a lot of others do not. This requires the utmost wisdom on the part of the priest, and he needn't be surprised to see some fall back to the late Communion. Then, again, the first Sunday of the month ("Holy first Sunday," somebody has called it) has been ground into them, as "Communion Sunday," and it is almost impossible to make a middle-aged or elderly person get out of that idea.

If the priest attempts to shut off the second celebration entirely, many are offended, and these many may be very dear and loving souls, and really loyal to the Church. Some priests have given up the Holy Eucharist as the chief service of Sunday save on "Holy first Sunday," and have bent all their energies on teaching fasting Communion, thinking that the next generation will be able to see the reasonableness of both fasting Communion and the second celebration.

I am of opinion that this is a better plan. But each priest must be guided by circumstances. Communities differ, and in one parish I had, I was able to teach and practise both these things without the slightest difficulty. It is far better to do the "next best thing" than wreck a parish, and I believe that fasting Communion is of more importance in the Church to-day, than the second celebration every Sunday. Moreover, I believe fasting communions make penitents. Teach a person that, get him to practise it faithfully, and I think the way is well paved for confession. The Holy Eucharist as the chief service of Sunday is bound to follow, when the people believe in and practise fasting Communion. To insist upon having the second celebration in a parish where the large majority of the communicants do not fast before their Communions, means simply to invite them to continue making miserable Communions. At least this has been my experience in Protestant parishes. The day will come when both fasting Communion and the Holy Eucharist as the chief service every Sunday will be practised in every parish, but that day is not here yet, and is a great way off. Let us bend our efforts on the individual as to the first, the congregation will unite later on the latter.

HARRY HOWE BOGERT.

Corry, Pa.

THOMAS NELSON PAGE once told this story to illustrate the gift of after-dinner speaking, which gift he said he envied, but did not possess:

"An English Bishop was traveling in a third-class carriage with an individual who was swearing most tremendously, originally, and picturesquely. Finally the Bishop said to him:

"My dear sir, where did you learn to swear in that extraordinary manner?"

"The latter replied:

"It can't be learned; it is a gift."

Literary

Religious.

Religion for the Time. Six Conferences on Natural Religion. Delivered in the Church of the Transfiguration, New York. By the Rev. Arthur B. Conger, rector of the Memorial Church of the Good Shepherd, Rosemont, Pa. Philadelphia: George W. Jacobs & Co. Price, \$1.00.

These conferences are indeed well adapted to the needs of Christians at the present time, and the Church of the Transfiguration was fortunate in securing such a student of Catholic philosophy and theology as Mr. Conger to instruct them on these necessary truths.

The conferences combine in a truly remarkable way exact theological statements and accepted facts in natural science, with a most popular and attractive style. Mr. Conger includes in his lectures some very amusing anecdotes, which illustrate his points and yet do not detract from the dignity of his subject.

After an introductory address, the writer proceeds at once to discuss Agnosticism, following it up with a valuable conference on the Causal Judgment and Some of Its Consequences. Then comes a strong chapter on Conscience and Will, and a fine discussion of Original Sin. The last conference is on God's Method of Preserving His Revelation to all Ages. Appended to the volume are four essays: 1. On the Anglican Church and Protestantism; 2. The Christian's Attitude to the Higher Criticism; 3. The Nature of Inspiration; and 4. Catholic Dogma and Modern Exegesis. These essays are all valuable and necessary for the present time. Mr. Conger is particularly happy in his treatment of Modern Criticism, and his paper on Inspiration is most helpful and fair.

Because there are so many books written nowadays against the traditional view of the authorship of the books of Holy Scripture, and in opposition to Catholic Dogma, we must not at all suppose that the battle is lost by the Catholic Church. No one need assault a dead foe. This avalanche of heresy and fanciful criticism of God's Word only shows that His Word still standeth sure.

Comparatively few of us have the ability to withstand the enemy as well as Mr. Conger has done; but there are hundreds of priests and scholars in the Church who agree with him, and will be thankful for his valuable work for Christ and His Church.

FRANK A. SANBORN.

Prayer. By the Rev. A. J. Worlledge, M.A., Canon and Chancellor of Truro. London, New York, and Bombay: Longmans, Green & Co., 1902.

This is the latest volume in the Oxford Library of Practical Theology, edited by Canon Newbolt and Principal Stone; and, like the other treatises of the same series, is worthy of strong commendation. The Editors, it should be recalled, seek to supply in these works "some carefully considered teaching on matters of Religion to that large body of devout laymen who desire instruction, but are not attracted by the learned treatises which appeal to the theologian." They aim "to translate the solid theological learning, of which there is no lack, into the vernacular of every day practical religion." This aim has been steadily adhered to; and the editors may congratulate themselves on having enriched the Church with what is perhaps the best series of religious manuals, suited for general use, with which we are acquainted. But it should be added that the series is scholarly as well as popular, and the clergy will find every volume thus far issued very helpful.

This volume is so lofty in its spiritual tone and so rich in its scriptural matter that criticism seems out of place. But we observe two limitations. The writer appears to borrow his modern materials from a rather restricted group of writers; and the complexity of his divisions and subdivisions makes it difficult to take in the general march of his argument. The fact is that the book takes on somewhat the nature of a devotional manual, rich in Scripture and patristic lore, and adapted to use as a source of brief daily readings in one's closet.

The opening chapters deal with the nature, necessity, and efficacy of Prayer, and the objections raised against petitionary Prayer. Then follow chapters on the theology of Prayer in relation to the several Persons of the Godhead. The Lord's example and the Lord's Prayer are then considered, and the theological virtues and other conditions of Prayer. Next the divisions of Prayer are indicated, and the relation between public worship and private devotions is explained. The proper subjects for Prayer are set out, with a thoughtful treatment of the much neglected duty of family prayer. The closing chapters treat of hindrances and trials in Prayer; the promises of God in relation to the answer of Prayer; and the transforming effect of Prayer on character and work.

We have noticed many passages of rare beauty, but our space is too limited for quotations.

FRANCIS J. HALL.

The Church: Its Ministry and Authority. By the Rev. Darwell Stone, M.A., Principal of Dorchester Missionary College. New York: Edwin S. Gorham. Price, 30 cts. net.

All the Oxford Church Text Books which we have read are scholarly and accurate in their treatment of their subjects, and Mr. Darwell Stone is conspicuously so in the volume now under consideration. This small book of a little over a hundred pages, and costing but a trifle, is full of accurate scholarship and a complete grasp of the subject.

There are five chapters in the book treating of the conception of the Church in different parts of the New Testament and then in the early ages of Christianity after the Apostles. The four marks of the Church, Unity, Holiness, Catholicity, and Apostolicity, are then considered in four chapters. Then the subject of Priesthood is taken up and discussed in five chapters. The book ends with two chapters on Authority.

We know of no other book which is so useful as this one on the subject of the Christian Church and its Ministry. It will be invaluable for theological students in preparing for their canonical examinations; since it combines in a remarkable degree, brevity, with accuracy of statement.

The Reasonableness of Faith, and Other Addresses. By W. S. Rainsford, D.D. New York: Doubleday, Page & Co. Price, \$1.25 net.

We have in this volume eighteen addresses of the Rev. Dr. Rainsford, rector of St. George's Church, New York City. Most of them seem to have been delivered in St. George's, but we have also one which was addressed to the students at Columbia University, and one is the Harvard Baccalaureate. All are characteristic of the writer, broad, cultured, and thoroughly abreast of the times. There is that impatience of dogma and orthodoxy as set forth in formulae and in doctrinal standards, which is so marked in all Churchmen of his school of thought. But underlying all this there is a deep personal love for Jesus Christ and loyalty to Him, which makes the author attractive even to those whose point of view differs from his.

The address on Phillips Brooks is particularly fine and appreciative both of his great strength and of his limitations. The address on "Sacrifice to their Net" is very strong and true. It points out the great danger to Americans of worshipping success, and is well worth our serious consideration. The book is agreeable reading and well deserves a place on our book shelves.

The Story of the Christian Centuries. By Edward Griffin Selden, D.D., Pastor of the Madison Avenue Reformed Church, Albany, N. Y. Chicago: Fleming H. Revell Co.

This is a popular history of the Christian Church from a Protestant standpoint. It is well written and fair in its statements in the earlier chapters; although it naturally is unsympathetic with some of the grandest characters and events in the first dozen centuries. The author is against the truth that Episcopacy is of divine origin, and only grants that it was a natural development. He is against asceticism in all forms and so is quite unable to appreciate the early solitaires of the desert, and St. Benedict and other great monks, as well as St. Francis and St. Dominic, the founders of the friars. It is rather surprising that he does not thoroughly appreciate St. Augustine, who is usually admired by Protestants of the Lutheran type. Dr. Selden gives an excellent account of the Continental Reformation; but is not so successful when he treats of the English Reformation.

On the whole the book is interesting and instructive; although it is marred by a bias which is inevitable in a Protestant pastor. There is no bitterness or vituperation in the book, which is refreshing.

The Parables of Our Lord. By Marcus Dods, D.D. New York: Thomas Whittaker. Price, \$1.50.

Archbishop Trench has written the standard book on the Parables, and it will be a long time before any writer can improve on his work.

But Dr. Dods has written a book which is on rather different lines. His book is not in the least critical and makes no reference to the Greek text; but it is rather practical and devotional in its character.

The exegesis is in every case clear, and it springs directly from the words of our Lord. The book cannot fail to be of service to any devout reader. It is full of good common sense as well as spiritual truth, and so appeals to simple folk as well as to the learned.

It is by no means so philosophical as Dr. Richey's book on the *Parables in St. Matthew's Gospel*, nor is it so deep and analytical in its tone. But in its own way it cannot fail to be useful.

Thoughts on the Penitential Psalms. A Sequel to *The Hallowing Sorrow.* By Ethel Romanes, author of *The Life and Letters of George John Romanes*. With a Preface by the Rev. H. Scott-Holland, M.A., Canon of St. Paul's. New York: Edwin S. Gorham.

Miss Romanes has produced a very useful book of devotions on the Seven Penitential Psalms, and Canon Scott-Holland has written a helpful introduction to the work. We should never forget that the Christian life should be one of continual penitence. We must not

think Lent only is for such devotions. As long as we are on this earth our attitude towards God must be one of thankful and adoring love and penitence.

Windows for Sermons. By Louis Albert Banks, D.D. New York: Funk & Wagnalls Co. 12mo, 433 pp. Price, \$1.50 net.

This is a volume of sermonic material, but it is not a volume of sermonic padding. It is a book of illustrations for sermons, but the editor has not gone to his book shelves, or to old volumes of illustrations for his material. It is an up-to-date collection and therefore a helpful one. His Windows will help the wide-awake preacher to present the old, old truth of the Church and Gospel in modern light, and will give his hearers the impression that the sermon is intended for men who are now on the earth, struggling with present-day problems.

The first fifty pages of the book are devoted to an excellent exposition of the principles of illustration, and to reasons for a wise use of the illustrative method. The larger part of the volume is given to a collection of modern illustrations, well calculated to furnish feathers for pulpit arrows. They are drawn from many sources, from the author's reading of modern books and papers, and from his observation of current movements and events. Used with judgment and adaptation they cannot fail to add point and power to the preacher's discourse.

A closing section of the book contains a short collection of illustrations especially for the use of temperance and reform speakers. The book has a good index. A. A. B.

The Teacher's Companion to the Trinity Course of Instruction. A Method of Teaching the Book of Common Prayer in the Sunday Schools of the Church. By the Rev. C. M. Beckwith. New York: Edwin S. Gorham. 12mo., boards, 139 pp. Price, 50 cts. net.

The sub-title explains the book. It is a method which makes the Prayer Book the regular text-book for Sunday School instruction. It is a common-sense method. It is a method forced upon the author by various and unprofitable experiences with other text-books. It is a Churchly method. It is a method tried and made successful in the author's own parish before it was offered to others. Need we add anything more to our commendation? Yes, we must.

It is not a method that will run itself, or teach itself, or do all the work itself. It does not do away with teachers or preparation, common sense, or loving earnestness. We would have no use for a method which advertised to do these things. Yet there are teachers (and rectors?) who expect such.

This method wisely takes it for granted that the first thing that needs to be done is to teach the teachers. It does this, not by giving them a mass of liturgical information to commit to memory, but by giving them a multitude of questions to ask the children about the Prayer Book; questions which many teachers have never even put to themselves, and which they are doubtless surprised to learn that the Prayer Book itself will answer if they are willing to read and study, not what others have said about it, but what the Book itself says about itself.

The remainder of this heartily commended method is simplicity itself. It is the good, old-fashioned, but much neglected method of God's prophets: "Precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little," over and over again until the fundamental truths of (a) Catechism; (b) the Church Year; and (c) the Prayer Book, have become a part of the mind and heart of the child.

Music in the History of the Western Church. With an Introduction on Religious Music Among the Primitive and Ancient Peoples. By Edward Dickinson, Professor of the History of Music, in the Conservatory of Music, Oberlin College. New York: Charles Scribner's Sons. Price, \$2.50.

Mr. Dickinson has written a valuable and instructive book on the history of Church Music. Beginning with a discussion of music in devotion among the early nations of the earth, the author proceeds with a review of the music in the early Christian Church, four chapters on Music in the Catholic Church, three on German Protestant Music, concluding with three chapters on English Church Music and the congregational singing in England and America.

He pays a glowing tribute to Gregorian music and the great *à capella* music of the Middle Ages. He gives a full and accurate review of Modern Church Music with a discussion of the great works like Bach's Passion Music, Beethoven's Mass in C, Verdi's and Dvorák's Requiems, Gounod's St. Cecilia Mass, and others. A valuable addition to a musician's library.

THE NEW MARGINAL READINGS BIBLE.

The modifications in their Report required by the General Convention having been made by the Commission, the editing committee, the Bishop of Vermont and Professor Body, have since been engaged in preparing the copy for the press and in negotiating with publishers.

Owing to the changes imposed on the work of the Commission by the General Convention, Messrs. Eyre & Spottiswoode felt obliged to withdraw the offer they had made to publish the book. Messrs.

Nelson & Sons, who own the copyright of the American Standard Edition of the Revised Version, have now agreed to undertake the work, and to publish two editions of the Bible, a large and a small, with the newly authorized marginal readings, on condition that the Commission furnish the plates for the lectern Bible. This condition the Commission has been enabled to accept through the generosity of a layman.

The text will of course be that of the King James' Version of 1611, a line being ruled under the words for which alternatives are given in the margin. These marginal readings (with the exception of the Apocrypha) all have the support of either the margin of the 1611 Version or of the English or American Revised Versions. Preferences of the Commission will be placed in an Appendix, where it is hoped they will be found useful for private reference, though not authorized for reading in church.

Both the larger and the smaller editions will, of course, include the books of the Apocrypha, without which the Church's Bible would not be complete. The Apocrypha is altogether omitted from the "American Standard"; while since the completion of the Westminster (or Canterbury) Revision valuable manuscripts for some of these books have been discovered, of which our Commission was able to make use. Consequently the Supplementary Report on the Apocrypha was adopted without modification.

The larger edition, of the ordinary lectern size, will present the marginal readings in a form which will make their use easy in reading the lessons in church; while the smaller edition will be of a handy size for use in study or devotion, at home or in classes.

The printing will be done at the Norwood Press in Massachusetts, where the American Standard Bible was printed.

A USEFUL little book comes from the Albany Diocesan Press entitled *Devotion*. It is compiled largely from the *Treasury of Devotion* and similar sources, and is not only well selected, but is also made of convenient size for the pocket. Devotions are included for morning and evening, for Holy Communion, for sacramental confession, with additional prayers, intercessions, etc. It is bound in leather and sells at 50 cents net.

Miscellaneous.

Social Salvation. By Washington Gladden. Boston: Houghton, Mifflin & Co. Price, \$1.00.

Education and the Larger Life. By C. Hanford Henderson. Boston: Houghton, Mifflin & Co. Price, \$1.30.

These two books seem to have a common purpose, although in many ways they are dissimilar. Mr. Gladden's book consists of a course of lectures delivered before the students of the Divinity School of Yale University upon the Lyman Beecher Foundation, in March, 1902. He treats of social relations in a very helpful way and gives much useful information to the young men soon to go forth as ministers in the various denominations. His lectures on the Care of the Poor, the Unemployed, Prisoners, and the three Social Vices of Sensuality, Gambling, and Drunkenness, are extremely valuable, and are sure to help all who have heard or shall read them.

Mr. Henderson views life rather from a philosophical standpoint than strictly a religious one; although he recognizes the need of religion in all true education. His chapters are well written and his illustrations are apt and often original. His later chapters on Childhood, Youth, Holidays, and the University, are most satisfactory, and there is much in them of permanent value. There is an abundance of common-sense advice, which shows a wide experience on his part, and a close observation.

Both volumes are sure to be useful and to advance the cause of rational education and a higher social standard.

Judah's Sceptre and Joseph's Birthright; or, The Royal Family and the Many Nations of Israel. By the Rev. J. H. Allen, Evangelist. Portland, Oregon: 1008 Belmont Avenue.

This book is of no importance. It seeks to establish the hypothesis that the Anglo-Saxons are the descendants of Joseph, the son of Israel. The legend which identifies the stone preserved in the English coronation chair with Jacob's pillow is taken seriously, and the many hued tartans of Scotland are regarded as reminiscent of Joseph's coat of many colors. No sober scholar will waste his time with the book.

The Correspondent's Manual. A Praxis for Stenographers, Typewriter Operators, and Clerks. By William E. Hickox. Boston: Lee & Shepard. Price, 50 cents.

This appears to be a very practical and useful manual, and many an employer would be glad to have it digested by his stenographers.

Margaret Tudor. A Romance of Old St. Augustine. By Annie T. Colcock. Illustrated by W. B. Gilbert. New York: Frederick A. Stokes Co.

This is one more of the great procession of romances of the early Colonial days. Margaret Tudor and John Rivers are seized by Indians and handed over to the Spanish authorities at St. Augustine, Florida, where they have various adventures and are reunited at the end of the book, and, presumably, live happy ever afterward.

A REMINISCENCE.

BY THE BISHOP OF IOWA.

TWENTY-SEVEN years ago, when I was a deacon, I spent the month of August at Geneva Lake, Wis. During my stay the new rectory of the Church of the Holy Communion was blessed, the preacher being a man who at the time was much talked about and by many most lovingly revered, the Rev. James De Koven, D.D., warden of Racine College. He was a great man and I felt myself an insignificant deacon. What was my surprise when, late in the evening, Dr. De Koven came and gave me a most cordial invitation to spend a few days with him at Racine. It was a visit I have never forgotten. There were several clergymen present, all older men than myself. The Doctor was a charming host, leaving us free to amuse ourselves, going about his own work, but devoting the latter part of the day to our comfort and pleasure. A few months before he had been elected Bishop of Illinois and his confirmation had been refused by the Standing Committees. The question of his reelection was being agitated by ill-advised friends, although he had declared he would not allow his name to be presented to the Convention. The Chicago papers in that day devoted much space to such matters, and there were letters in the papers daily, many of them coarse and vituperative. Dr. De Koven was denounced as a Romanizer, a ritualist, a Jesuit. Of course we discussed the matter, but we soon learned we must say nothing about it in the presence of the Doctor. I remember how simply, yet how positively he said that he never read any words either of praise or blame published about himself. No one could have been more calm, cheerful, and apparently light-hearted than he.

One evening he talked of his work at Racine; what the school was when he began the work; what had been accomplished; what were his ideals and hopes for the young but developing college. Then he drifted off to the large question of the Church, its divine character, its position and influence, the future of the Church in America, and its relation to the great problems—the question of reunion of the branches of the Catholic Church. Finally he went to a book case and took down the *Life of Anselm* by Dean Church. As he turned the pages, he said: "There is a passage here which long ago impressed me deeply and has been a stay and comfort to me as I have worked." This was the passage, pages 292 and 294, Macmillan's edition, in "A Sunday Library":

"And if nothing else had been gained, or if, when he was gone, the tide of new things—new disputes, new failures, new abuses and corruptions—flowed over his work, breaking it up and making it useless or harmful, this at least was gained, which was more lasting—the example of a man in the highest places of the world, who, when a great principle seemed entrusted to him, was true to it and accepted all tasks, all disappointments, all humiliations in its service.

"It was her own fault if the Church gained little by so rare a lesson. In one sense, indeed, what is gained by any great religious movement? What are all reforms, restorations, victories of truth, but protests of a minority; efforts, clogged and incomplete, of the good and brave, just enough in their own day to stop instant ruin—the appointed means to save what is to be saved, but in themselves failures? Good men work and suffer, and bad men enjoy their labors and spoil them; a step is made in advance—evil rolled back and kept in check for a while only to return, perhaps the stronger. But thus, and thus only, is truth passed on, and the world preserved from utter corruption. Doubtless bad men still continue powerful in the English Church. Henry tyrannized, evil was done, and the Bishops kept silence; low aims and corruption may have still polluted the very seats of justice; gold may have been as powerful with cardinals as with King Henry and his chancellors. Anselm may have over-rated his success. Yet success and victory it was—a vantage ground for all true men who would follow him; and if his work was undone by others, he at least had done his task manfully. And he had left his Church another saintly name, and the memory of his good confession, enshrining as it were her cause, to await the day when some other champion should again take up the quarrel—thus from age to age to be maintained, till He shall come to whom alone it is reserved 'to still' forever the enemy and the avenger, and to 'root out all wicked doers from the city of the Lord.'"

When he had finished he said nothing, but replacing the book, walked to the door and gazed out into the moonlight.

It made a profound impression on me. I bought Church's *Life of Anselm* and read it and re-read it. Many times in my life I have taken the book and read the whole passage from which the extract is taken. It has helped me in many a hard experience of doubt and apparent failure. I commend it now to you, dear reader. I am thinking not only of the clergy; even more, just at this moment, of the laity. I know men and women who do not think highly of themselves, who yet have struggled on with courage and persistence, which is the

evidence of grace and true Christian character, to maintain the Church, to keep alive her services, to uphold her teachings and ideals. Sometimes it seems as though so little had been accomplished, there is so evidently what the world calls failure, but the Church has been kept alive, "a vantage ground for true men who will follow," an example has been given of one who when God's truth was at stake, has been true to it; and "one has lived who has done his task manfully."

The end is sure. My life may seem to mean much or little; it may be a success or a failure, but it counts for something, possibly for more than I think, in keeping the truth alive, and preparing for the coming of Him whose coming shall mean the establishment of the Kingdom of justice, peace, and love among all men.—*Iowa Churchman*.

THE MYSTERY OF PAIN.

BY THE REV. CHARLES FISKE.

IN A recent article in the *London Spectator* there is a discussion of the moral aspects of the late disaster in Martinique. There can be no doubt that, as is there suggested, many thoughtful minds have been staggered by the inevitable questions which such a calamity suggests. In the presence of the many appalling catastrophes of the past few weeks it must be that some have found their faith faltering, if it has not failed. They have asked, perhaps, whether there is a God, after all, and whether, if there be an omnipotent being, He is a good and righteous God. With the world seamed and scarred with sin, sorrow, suffering, and death (an ever present fact to which the recent disasters but call fresh attention), it is not surprising that in the case of a few at least belief in the existence of a good and loving God should sometimes totter. We may say that such a faith is very weak (and often it is but conventional), yet even the most thoughtful and religious cannot but feel that they must sound the depths of their convictions and ask upon what solid basis their religious belief rests.

Now I venture to think that very many who account themselves Christian believers need to have the path out of these difficulties pointed out to them. There are many possible explanations of the existence of evil for those who merely believe in a divine existence, but none of these explanations really satisfies the troubled soul. The only certain clue to the problem of suffering and sorrow is a steadfast faith in the divinity of Jesus Christ. If we have not such a faith, we are all at sea—and those who do possess it need to realize its power in solving the difficulties of life, that they may make others who have it not feel its steadying influence.

If Christ is the Eternal Son of the Father, there can be no question about the love of God. There may be many things in the world that seem to contradict that love, but though we are mystified in the presence of evil we are not at an utter loss. We know that God is love, because we know that Jesus Christ is Love—and Jesus Christ is God. His life is Love incarnate—no one can deny that. But if He was merely a man the fact can mean nothing to us; we have but another instance of a noble, loving heart struggling against evil and, apparently, deserted by God, conquered in the end. If, however, Christ is more than man—if He is God incarnate; if He came on earth to restore sinful, suffering, sorrowing humanity into harmony with the divine plan; if, moreover, He came, not of Himself alone, but His loving purpose had its origin also in the Father's will; in other words, if "God so loved the world that He gave His only begotten Son"—then we may hold our faith firm, no matter what dreadful calamity or heartbreaking personal sorrow attacks it. We may not understand why God permits the existence of pain and evil—we may not understand, but we *know*; we know that God is Love, because we know that Jesus Christ is Love—and Christ is God. There is a hint here of the practical importance of the doctrine of the Trinity, which we have recently been remembering in our worship.

The great secret of the Church is that this world, however much of the strain and stress of pain and terror there may be about it, is really ruled by almighty Love. "That is the great fact of which the doctrine of the Trinity is only the abstract expression; that is the great fact which men are doubting when they doubt the doctrine of the Trinity; that is the great fact which the Bible puts for us beyond all question, not by naming the doctrine, but by telling us the story of the Christ who came down from heaven that we might have life."

In this full, robust Christian faith we shall find the solution of such questions as the last month's catalogue of calamities brings in its train. Outside of such a faith there is no explanation that can thoroughly satisfy.

DISCIPLINE IN THE SUNDAY SCHOOL CLASS.

By MARY JOHNSON SHEPPERSON.

THIS is important, for without it the best material in the way of illustration and lesson anecdote is lost. True, if interested, the children will likely "be good"; but in great disorder, how can the teacher collect her thoughts, so as to be interesting? "Be still and know that I am God." "Stand still and see the glory of God." God reveals Himself in stillness, and to know God and teach the children to know Him, should be our object as teachers.

Last fall, I had a class of little boys—all most unruly, and not even clean. They fought constantly, even during prayers and hymns. Told to fold their arms, they punched with their elbows; and when sitting on their hands, they kicked vigorously. I was regularly ill every Monday. But when I began to pray for them, every Sunday, after church, a change came. They brought friends to the school, and at the close of the year's session, sang, responded, and even politely found places for one another, or shared books. Nor did they talk during the rector's address, save to call attention to the bad behavior of other classes, and to assure me, "they could never do so." When I told them that this was talking, they were much surprised. Funny little Pharisees, that thought had never struck them!

Children will usually realize your expectations for them—bad or good. Perhaps this is the effect of mind upon mind. A boy so incorrigible that the rector was debating the advisability of retaining him, was placed in a friend's class. She greeted him as a welcome addition, saying: "The rector has told me you have much influence"—a true statement—"so you must help me in the class." He soon became one of her best boys.

In my class was a boy whose conduct was so peculiar that I thought him half-witted, and treated him accordingly. It was no pretence on my part. Naturally, as the matter had never before been presented to him in that light, he tried to remove the unfavorable impression.

There is a tactful way of settling disputes; just laugh them off. The children will quickly see the funny side of making too much of trifles. Do not, however, let the children think you are ridiculing them.

I found the story of Tweedle-dum and Tweedle-dee had generally a soothing and an edifying effect. Later, when peace was restored, we would see what God says, about being loving and kind, in verses, such as St. Matt. v. 9, or Eph. iv. 31-32.

"You can fight longer and harder, if you wait until school is over," I said one day, "because here the rector or some officer is so apt to stop you." Then, seeing their surprise, I asked: "Why, don't you think fighting is right?"

I had thoroughly horrified them. I always took the attitude that they really wanted to do right—after, of course, they had given themselves to Christ—and that badness was therefore ignorance. As boys are always proud of their knowledge, this touched a tender spot.

Do not keep back the library books as a punishment. Often they may be the only bit of good, pure reading in the home. Their influence reaches beyond the day, to the parents. They vie with the miserable love and detective stories, and sensational papers. They are second only to the Sunday School itself with its teaching. Do not, however, let disobedience go unnoticed. Let the child tell the rector, after school, in cases of pronounced and prolonged naughtiness. The effect is excellent and lasting, both on the child himself and on the others in the class.

Marking for lessons and conduct, with small children, I approve, for they always enjoy it. W. A. Wilde Co. of Boston, have a card for each child in the shape of a watch. Each Sunday represents an hour to be marked with a star, "if good." Is there not a lesson here of "redeeming the time"?

Never be cross or scold, and always be sympathetic. "I'm so sorry, too," said one teacher, "that you must study your lesson here in Sunday School, for I had planned a lovely story to tell you about it. You see, I have to have you know your lessons, because the rector expects me to do that." The lessons were usually learned after that, and the thought also pressed home, that God was pleased, as well as the rector. "You have no right to expect children to obey you," said a noted preacher, one day, adding, "unless you teach them to obey God." That is the end of all discipline—obedience. "If a man love Me," said Jesus, "he will keep My words, and the Father will love him and We will come unto him, and make Our abode with him." Obedience was the crown of our Saviour's life. It is

the foundation stone of our friendship with Him. "Ye are My friends, if ye do whatsoever I have commanded you."

Therefore, in insisting upon obedience, we are training the child to follow Christ's example, and to honor Him. We are also putting it in the way of the truest and the highest happiness. Only see to it that your commandments, like God's, are not "grievous," nor "hard to be borne." Do not "pick" and "nag" constantly; children must "wriggle" a little. The most important point is to hold up Jesus, enter them in His class, and He will teach them constantly, even in the home, where you are seldom able to be. They will run the way of His commandments, when He has set their hearts at liberty.

The Family Fireside

LOST IN HIM.

Hidden in the heart of Jesus,
Lies my heart's true life,
Refuge from a world of sorrow,
Joy, through storm and strife!
Hope where every hope is failing,
Infinite, divine,
In the love so all-prevailing,
Rest, O heart of mine!

In the depths of His great goodness,
Measureless, unknown,
All my littleness is swallowed,
I am His alone!
Only His whatever calls me;
Voices sweet or dear—
Only His, whate'er befalls me,
Be it hope or fear!

Lost in Him, I'm safe forever!
Dwelling here, I'm lost!
Buffeted by each endeavor,
Worn, and tempest-tossed!
O, my Jesu, take me, hide me,
In Thy Heart divine;
All my journey, hold me, guide me,
Make me wholly Thine!

Bristol, R. I.

MRS. R. N. TURNER.

MEMORIES.

A SKETCH.

By JULES VERNE DES VOIGNES.

IT WAS night in the city—raw and cold. Away from the hurry and rush of business a death-like stillness reigned, unbroken save for the occasional clatter, clatter of hoof-beats on the hard pavement or the low hum of a passing car. The snow had just begun to fall noiselessly, even stealthily, looming up under the fitful, flickering glare of the street lamps like a vast brigade of sheeted ghosts. Down at the corner a policeman paced wearily up and down, pausing from time to time to rub his hands and stamp his heels vigorously against the icy pavement for warmth. And it was cold—a bitter cold that pierced through and through and warned the traveler to be wary of King Frost.

Mid-way down a long, dark row of flats stretching in silent procession down the avenue, a flood of light burst forth, turning the snow into a thousand sparkling diamonds, and the strains of "Home, Sweet Home," swelled out in sweet cadence on the frost-tinged air. It was a girl's voice, shrill and sweet:

"Mid pleasures and palaces, though we may roam—
Be it ever so humble, there's no place like home."

Down at the corner the policeman heard, and stopped to listen. The song took him back to his own comfortable home, to his loving wife and children.

"The girl's right," he muttered softly, "home is sweet, indeed."

An old tramp shambled up the street with slow, faltering steps. The thin, tattered coat he wore served but a poor protection from the bitter cold and his bare feet half-protruded from his ragged shoes into the snow. His face was worn and haggard and bore the marks of severe physical suffering. As he neared the house and the music burst upon his ears, he, too, stopped to listen. Something in the song, something in the full,

rich voice of the singer had touched a responsive chord in his heart, and aroused anew the sleeping memories of the past.

Unnoticed he crept to the window and peered in. It was warm and comfortable within. At the farther side of the room a cheerful fire crackled in the grate and threw its ruddy glow on the face of an old, white-haired man seated by its side, his head bent forward, listening. At the piano, running her hands gracefully over the keys, sat his daughter, and by her side, breathing her whole soul into the sweet old song, stood his grandchild, singing. A pretty picture, indeed, the three made! And as he gazed, a wistful, hungry look came into the eyes of the tramp—a longing for the home that once was his.

All unconsciously his thoughts fled back to the little cabin under the spreading oak—his first home. Ah, that was the home of homes! What would he not give to be back in blissful childhood again? What would he not give to be a boy once more—just a boy? To swim in the deep, cool pool, to hunt for Autumn's wondrous store of nuts, to chase the grey squirrel from his haunts in the wood, to attend the little schoolhouse on the hill? What would he not give to see his kind old father once more, to feel the soft caress of his mother's lips? How dear were those old associations, forever fled!

And then his mind wandered to the little vine-covered cottage beside the river. Once more he was returning home bathed in the glory of sunset to meet his dear wife and child at the door. Once more he kissed the upturned lips of Mary, his wife, and lifted little Margaret tenderly in his arms. He could almost smell the fragrant savor of the supper awaiting him—almost see the easy arm-chair, with his slippers and paper beside it, placed for him by loving hands. As in a dream he heard again the soft "Papa dear" lisped by little Margaret. Ah, that, too, was a happy home—happy until Death's angel had snatched away his two dearest treasures and turned him out in the cold world to be buffeted hither and thither on the surging billows of fortune. And yet, even the bare remembrance of that former happiness lifted his bowed head and brought a momentary gleam of joy into the sunken eyes.

The child ceased singing. A silent tear gathered in the tramp's eyes and he brushed it away with one grimy hand. It was hard to be thrust out in the cold world alone. It was hard to see the bright and promising star of his manhood set so soon. It was hard—oh, so hard—to have his loved ones torn from his side. What had he done to merit all this suffering? Why had God seen fit to crush him under the weight of all this affliction? Was it to make the home-coming all the sweeter?

He was thinking of that home now up in the wonderful world dotted with stars and sheathed in blue. Would he meet all his loved ones up there? he wondered. Would they know him, so altered by suffering's ravaging career? He was longing for that home—longing to see them all again. In his heart he felt he had not long to wait.

He looked up at the sky. The black, threatening clouds had fled now and the glorious stars smiled down from on high. As he stood there gazing almost a vision came before his eyes. He fancied that the veil between heaven and earth was lifted, that he saw the streets of the Golden City. He fancied he saw the Heavenly King seated on His imperial throne in the skies. He stood before Him now. He had crossed the dark valley and saw his Maker face to face. He was speaking:

"Well done, my child, well done."

An unutterable joy crept into his heart. He forgot that he stood out in the cold, pitiless world—an outcast. He forgot that he was benumbed with cold and starving. He forgot all the long, bitter years of hardship he had endured. He was standing on the brink of another world. His face, illumined with happiness, was turned in rapture toward the sky. He saw his loved ones now. They were smiling at him, beckoning:

"Mary," he whispered softly, "Mary, I am coming."

The dark, lowering clouds had returned now and the bright stars were hidden. The policeman at the corner had vanished; the lights in the flat were extinguished. The snow was falling in earnest and the feathery flakes were raining down in millions.

A man came up the street whistling a bar of an old melody. As he drew opposite the house, he stumbled against the body of a man half buried in the snow.

"Come, come, fellow," he cried, shaking him by the arm, "get up. You'll freeze lying there."

But the tramp did not stir; and hastily stooping down, the wayfarer struck a light and looked into the pale, emaciated face. The muscles were drawn and cold; the eyes were gently closed. Around the mouth there still lingered a smile. The tramp was dead!

CHILDREN'S PARTIES.

By L. E. CHITTENDEN.

NO LATE, full-dress affairs, which should be frowned down by every real child lover, but real, splendid, good time parties, where you may go right away after luncheon and stay until dark.

One little maid stayed far beyond the limit on the card of invitation, and when her mother went to fetch her, calmly said in answer to her mother's question, as to why she did not come at five o'clock:

"Oh, for cause I wasn't near through having a good time!"

Children so love prizes, that any sort of a device for emulation is sure to be enjoyed. A Buttercup party had the candy buttercups—not the "do you love butter" kind—hidden all around the room, and the children were set to work to find them.

The one finding the most, received the first prize; the one the fewest, the "booby."

A cunning device at a children's party was the bringing on of a platter full of pictures from Mother Goose, which were cut out from cheap editions of that most popular children's poet, without the reading. The children drew them in turn, and were at once expected to repeat the verse that belonged with the picture. Prizes were given for the championship in this also.

At a very pleasant party recently the children were requested to bring the baby pictures of themselves, and to show them to no one but their hostess. They were placed in a row afterwards and the children asked to identify them. The one who recognized the smallest number had a baby's bib tied around her neck, and the one who recognized the greatest number received a pretty basket of flowers.

A story-telling afternoon like unto the one in *Polly Oliver's Problem*, if you can find the right sort of a leader, is sure to be a delight to children, and should have children's songs between the stories, which may be told or read, though children generally elect to have them told.

HOUSEHOLD HINTS.

PINE may be made to look like some beautiful wood by giving repeated coats of hot linseed oil, and rubbing hard after each coat.

DRESSES of delicate tint, faded from exposure to sunlight, will sometimes return to their original color after having been kept in the dark for several months.

TO CLEAN a zinc or zinc-lined bath tub, mix ammonia and whitening to a smooth paste, apply it to the zinc and let it dry. Then rub it off until no dust remains.

TO MEND large holes in socks or in merino underwear, tack a piece of strong net over and darn through it. The darn will be stronger and neater than without it.

IT GREATLY improves an iron-holder to place between the folds a piece of thick brown paper; the heat does not penetrate to the hands so quickly. For the outside of the holder use good, strong linen ticking.

FINE CHINA may be mended by painting the edges with the slightly beaten white of an egg. At once dust the surface with finely pulverized unslacked lime, and as quickly as possible press the two edges together, hold in place for two minutes, then lay aside to dry. Mucilage in place of the egg, will be equally as reliable. The work must be done very rapidly, or the lime will slacken and harden before the pieces are joined.

IT SEEMS strange, but it is true, that there are yet in existence young mothers who never give their young babies a drink of water. Water is as necessary to a child's well-being as good food and its bath. Two or three times a day a baby should be given a drink of water, say a tablespoonful, at regular intervals. Try the little mite and see how he relishes it. Furthermore, it will, if given at regular intervals, keep the bowels in good order.

DUST and marks of children's fingers can be removed from windows by rubbing them with a sponge which has been dipped in ammonia and water. To remove finger-marks from, and restore lustre to the keys of a piano, wash off the marks with a chamois skin wet with cold water, then rub the surface with sweet oil, mixed with half its quantity of turpentine. A liberal rubbing with this mixture will prove effective.

FAINTING proceeds from different causes, the most common being a disturbance of the circulation of the blood in the brain. For an ordinary fainting fit lay the patient flat. Great harm has often resulted from the treatment by ignorant people in trying to make the patient sit up, or propping up the head on pillows. To send the blood back from the heart to the brain, the flat posture is absolutely necessary. Let the patient lie so that the feet are higher than the head, throw off the clothes about the chest and keep the throat open; sponge the face with cold water and give some cold water to drink.

Church Kalender.



June 1—First Sunday after Trinity.
 " 6—Friday. Fast.
 " 8—Second Sunday after Trinity.
 " 11—Wednesday. St. Barnabas, Apostle.
 " 13—Friday. Fast.
 " 15—Third Sunday after Trinity.
 " 20—Friday. Fast.
 " 22—Fourth Sunday after Trinity.
 " 24—Tuesday. Nativity St. John, Baptist.
 " 27—Friday. Fast.
 " 29—St. Peter, Apostle. Fifth Sunday after Trinity.

Personal Mention.

THE address of the BISHOP OF ALBANY, until further notice, will be North East Harbor, Me.

THE address of the Rev. CHARLES R. BAILEY from June 23d to Aug. 1st will be Ocean Park, Maine.

THE address of the Rev. WM. R. BLACKFORD is changed from Bay City to Brooklyn, Mich.

THE Ven. CHARLES A. BRAGDON, Archdeacon of Buffalo, has changed his address to 266 Lafayette Ave., Buffalo.

THE Rev. CANON BYWATER of Topeka has received a call to Emmanuel Church, Denver, Colo.

THE Rev. WALTER HALL DOGGETT of Broken Bow, Neb., has accepted the position of vicar of St. Luke's, Vernon, and Bishop's chaplain in charge of the Church of the Angels, Garvanza. Address 901 East 45th St., Los Angeles, Calif.

THE Rev. WM. H. EASTHAM has resigned St. Paul's Church, Glenwood, Minn., and accepted the parish of Golden, Colorado.

THE Rev. ROBERT Y. EVANS of Flushing, N. Y., has accepted charge of St. Paul's Church, Evanston, Wyoming, and should be addressed at the latter place.

THE address of the Rev. WM. J. GOLD, D.D., is Bishopthorpe Park, Lima, Indiana, until further notice.

THE Rev. JAMES HULME of Trinity Church, Hayward, Calif., has resigned to become assistant in St. Paul's Church, Oakland, Calif., on Aug. 1st.

THE Rev. CHARLES S. LEWIS of Elmsford, N. Y., has accepted a call to St. John's Church, Lafayette, Ind., and will enter upon his new duties Sept. 1st.

THE Rev. DR. W. K. LLOYD, rector of the Church of the Holy Cross, Paris, Texas, has sailed for Europe, and will return in time to attend the Missionary Council at Philadelphia. Address 9 Serjeants Inn, Fleet St., London, England.

THE Rev. FREDERICK A. MACMILLEN has received a call to Christ Church, Woodbury, N. J.

THE address of the Rev. HERMAN F. PARSHALL from June 16th to Aug. 1st will be Colfax, Wash., of which latter point he will have charge during a temporary rest from his parish duties at St. Cloud, Minn.

CHAPLAIN CHARLES C. PIERCE, D.D., who is at present stationed at Ft. Myer, Va., was one of the recent University Lecturers at Lehigh University, and has been chosen to preach the baccalaureate sermon at the National Cathedral School in Washington, and to address the Alumni Association of the State Normal and Model Schools of New Jersey. He has also been honored by election to an honorary membership in the Alumni Association of the Virginia Theological Seminary.

THE Rev. WM. R. POWELL of Portland, Oregon, has accepted the chaplaincy of the Good Samaritan Hospital *vice* the Rev. J. E. Simpson, who resigned, owing to increased parochial duties.

THE Rev. E. S. ROUSMANIERE of Providence, R. I., has declined the call to St. John's Church, Washington, D. C.

THE address of the Rev. GEO. SHELTON is changed from Milwaukee, Wis., to Ft. Sheridan, Ill.

THE Rev. FRANCIS CURTIS SMITH has been appointed minister in charge of Trinity Church, Boonville, and Christ Church, Forestport, in the Diocese of Central New York. Address Boonville, N. Y.

THE address of the BISHOP OF SPRINGFIELD until further notice will be 480 Willoughby Ave., Brooklyn, N. Y.

THE Rev. NORMAN STOCKETT, late of Philadelphia, has assumed charge of the mission at Shenandoah, Pa.

THE Rev. WILSON TANNER, lately ordained deacon, is serving at present under the direction of the Rev. DR. Babcock, rector of Jamesville, N. Y., and is not in charge of any parish or mission, as erroneously stated in these columns.

THE address of the Rev. EDGAR M. THOMPSON, rector of St. James' Church, Goshen, Ind., from June 28th to Sept. 6th will be 2003 Broadway, Indianapolis, Ind.

THE Rev. I. M. WEBB, curate of All Saints' Church, Windsor, Ont., has received a call to the rectorship of Calvary Memorial Church, Saginaw, Mich.

THE address of the Rev. EDMUND B. YOUNG for the summer will be 42 W. 38th St., Bayonne, N. J.

ORDINATIONS.

DEACONS.

POND DU LAC.—At the Cathedral, Sunday, June 15th, the Bishop ordained to the diaconate, Mr. THOMAS JAMES MACGOVERN, formerly a minister of the Baptist denomination. He came with good letters of commendation and had done missionary work in Mexico and Spain, being proficient in the Spanish language.

SALT LAKE.—On June 6th, at St. Mark's Cathedral, Salt Lake City, by the Bishop, WILLIAM H. HOFF of Breckenridge, Colorado, to the diaconate. The Bishop preached the Ordination sermon. The members of the Missionary Convocation, which was in session at the time, were present.

SPRINGFIELD.—On the Second Sunday after Trinity, June 8th, by the Bishop of the Diocese, Mr. WILLIAM N. WYCKOFF, the faithful lay reader at Havana and Pekin, the ordination being at St. Barnabas' Church, Havana.

WEST MISSOURI.—At Grace Church, Brookfield, Mo., on St. Barnabas' Day, June 11th, by the Bishop of the Diocese, Mr. FRANK ARTHUR McELWAIN. He is a graduate of Trinity College, Hartford, and of the Seabury Divinity School. The sermon was preached by Archdeacon Flower of St. Joseph.

WESTERN NEW YORK.—On Trinity Sunday, in Trinity Church, Buffalo (the Rev. Cameron J. Davis, rector), the Bishop of the Diocese admitted to the Diaconate Messrs. GEORGE HUNTINGTON, STEPHEN SHERMAN, GEO. W. HURLBUT, W. H. WATTS, ARTHUR MANN, and GEO. G. BALDARD, Jr.

On the Second Sunday after Trinity, in St. John's Church, Dunkirk, he ordained to the Diaconate Mr. GEO. C. RAFTER, nephew of the rector of the parish.

On Tuesday, June 10th, in Trinity Church, Warsaw (Rev. H. S. Gately, rector), Bishop Walker ordained to the Diaconate Mr. EDWARD E. H. KNAPP.

DEACONS AND PRIESTS.

CENTRAL PENNSYLVANIA.—At the Cathedral Church in South Bethlehem, on the First Sunday after Trinity, Bishop Talbot ordained to the Priesthood the Rev. Messrs. WILLIAM JENKINS, F. C. SMIELAU, F. A. WARDEN, J. H. EARP, NORMAN STOCKETT, and MARTIN S. STOCKETT; and to the Diaconate, ROBERT E. ROE and F. C. HUBER.

Also at St. John's, York, on the Second Sunday after Trinity, C. L. THACKERAY to the Diaconate.

PRIESTS.

CALIFORNIA.—On St. Barnabas' Day, June 11th, in Grace Church, San Francisco, by the Bishop of the Diocese, the Rev. JOHN WILLIAMS NICOLS, son of the Bishop, and the Rev. EDWARD ALLEN MCGOWAN, deacons, were advanced to the Holy Order of Priesthood. The Rev. Robert C. Foute, rector of Grace Church, presented Mr. Nichols, who has been assistant in this church for the past year; and the Rev. Mr. Mc-

Gowan was presented by his father, the Rev. James McGowan, one of the pioneer missionaries of the Pacific Coast. The sermon was preached by the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska. The Rev. Mr. Nichols has been appointed a missionary to China, expecting to sail not later than September, and he is trying with some hope of success to secure for the Board of Missions enough offerings from this Diocese to enable him to be designated O. O. M. from California. The Rev. Mr. McGowan will continue in his present field as a missionary in Monterey Co., California.

CENTRAL NEW YORK.—On Friday morning, May 3d, in Calvary Church, Homer, the Bishop ordained to the priesthood the Rev. LEE TANNER. The sermon was preached by the Rev. G. P. Sommerville, D.D., of the Diocese of East Carolina, the candidate being presented by the Rev. Theodore Babcock, D.D., Dean of St. Andrew's Divinity School. Others who joined in the laying on of hands were the Rev. Messrs. G. W. Coote, Theodore Haydn, H. E. Hubbard, J. H. La Roche, and W. W. Way. A pleasant feature was the presence of the son of the candidate, the Rev. Wilson Tanner, who was ordained to the Diaconate two days previously. Mr. Tanner senior will continue as priest in charge of Calvary Church, Homer.

GEORGIA.—On St. Barnabas' Day, at St. Philip's Pro-Cathedral, Atlanta, the Rt. Rev. C. K. Nelson, D.D., advanced to the sacred Order of Priests, the Rev. LUTHER H. G. WILLIAMS, who has been serving as missionary at several points along the West Point Railroad. The candidate was presented by the Very Rev. A. W. Knight, Jr., and the sermon was preached by the Rev. C. B. Wilmer, rector of St. Luke's, Atlanta. The Rev. Mr. Williams will become rector of Calvary Church, Americus, Ga., on July 1st.

MICHIGAN.—At St. Paul's Church, Lansing, on St. Barnabas' Day, the Rev. J. A. SCHAAD was advanced to the Priesthood by the Bishop of the Diocese, the Rev. W. S. Sayres preaching the sermon. The Rev. R. B. Balcom and the Rev. Chester Wood joined in the laying on of hands.

OKLAHOMA.—On Thursday morning, May 29th, at St. Andrew's Church, Lawton, by the Bishop of the District, the Rev. JAMES MONROE WRIGHT was ordained to the priesthood. He was presented by the Rev. T. J. Brookes, rector of El Reno. The preacher was the Rev. H. L. A. Fick of Oklahoma City. These clergy, together with the Rev. A. B. Nicholas and the Rev. D. A. Sanford, joined with the Bishop in the laying on of hands. Mr. Wright is rector of St. Luke's Church, Chickasha.

DEGREES CONFERRED.

RACINE.—D.D. upon the Rev. HENRY D. ROBINSON, Warden of Racine College, Racine, Wis.

DIED.

EHRENFIELD.—Entered into rest, on Sunday evening, June 8th, at his residence, Pittsburgh, JOHN A. H. EHRENFIELD. Funeral services were held at St. John's Church, Pittsburgh, on Tuesday afternoon, the Rev. Messrs. Danner and Wells officiating.

"Grant him, O Lord, eternal rest; and let light perpetual shine upon him."

MEMORIAL.

WILLIAM BARROLL FRISBY, D.D.

The following resolutions were passed by the clergy gathered at the burial of the late Rev. Dr. Frisby, the committee which prepared them being the Rev. Drs. Chambré, Parks, and Shinn: "As it has pleased the great Head of the Church to call hence from his earthly labors into the rest and blessedness of paradise the soul of our dearly loved brother, the Rev. WILLIAM BARROLL FRISBY, D.D., the rector of the Church of the Advent, Boston, we bow with submission to the will of the Lord, knowing that He who honored our brother by making him a priest in the Church of God knew best when his work could most fittingly be ended.

"We are made sad that a rectorship so faithful in good results and so full of promise could not have continued much longer, but God's work goes on, and the influence of a consecrated life cannot be forgotten.

"We rejoice that our brother's faithful labors

continued to the very end, and that he found his joy in the extension of the Kingdom of God. He finished his course, he kept the faith. Henceforth there is laid up for him a crown of righteousness.

"In the midst of our sadness we recall with great satisfaction the gentleness, the meekness, and the courtesy of our departed brother; his thorough devotion to the duties of his calling, both great and small; his faithful ministrations, in public and in private, to all who came under his care; his active and unfailing interest in everything that pertained to the welfare of the Church; his courage in maintaining his cherished convictions, and the high standard of personal piety which he ever sought to realize in his own life, and to encourage in the lives of others.

"We beg to express our very sincere sympathy for the congregation more immediately affected by this bereavement, commending them all to the loving care of Him who does not willingly afflict the children of men.

"We recognize in this loss of a true-hearted leader a call to all those who are in the ministry to more enthusiastic service and to more thorough consecration.

"We cannot but feel that in all the Christ-like qualities which characterized our brother's life and work we are to imitate his good example, and to live and to labor as those who, knowing not when the Master shall return, desire to be found ever ready for His coming."

OFFICIAL.

TRINITY COLLEGE, HARTFORD.

Examinations for admission to the Freshman Class will be held in Minneapolis, at the office of C. E. Purdy, Esq., Guaranty Loan Building, Thursday, Friday, and Saturday, June 26th, 27th, and 28th. GEO. WILLIAMSON SMITH, President.

CAUTION.

EVERETT.—The clergy are cautioned about trusting a Mr. EVERETT, medium height, well built, fair complexion, good singer. Claims to be connected with the Associated Press.

Paris, Texas. (Rev.) W. K. LLOYD.

WANTED.

POSITIONS OFFERED.

TEACHER.—A young lady as third assistant for classes of small boys in a parochial school in the city of New York. Normal School preferred—\$450 with increase. An excellent opportunity for one desiring to avail herself of the city evening and art schools. Send full particulars of experience, etc., to PRINCIPAL, P. O. Box 672, New York City.

MATRON, for the Milwaukee (Protestant) Orphan Asylum. Apply in person or by letter to Mrs. J. W. MEACHAM, 567 Cass St., Milwaukee, Wis.

INSTRUCTOR.—By a Church School (Military) an instructor for gymnasium classes, and to direct field sports. Schooling included as part pay, or salary given. Address K. S., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

CHURCHWOMAN desires position as companion to invalid or elderly lady. Reader. Musical. References exchanged. MISS KING, 1429 Grand Ave., Milwaukee.

POSITION as companion by a young Canadian Churchwoman, with some experience. Is willing to travel. Address L., care THE LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMASTERS, in training the *Boy Voice*. Address, G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

SUMMER RESORTS.

THE PITNEY, New York Ave., Atlantic City, N. J., 200 yards from Beach. Rebuilt and newly furnished throughout; 50 new rooms; large porches. Capacity, 225. Rates, \$10 per week, up. New management. W. J. IMEL.

MISCELLANEOUS.

ALTAR BREADS.—Address C. WOLF, 631 S. 4th Street, St. Louis, Mo., for illustrated circular.

AN INSTRUCTOR in a Church School can receive into the school for the summer, pupils desiring to prepare for College or to make up deficient work. Latin, Greek, French, English, Mathematics taught. Address A 2, THE LIVING CHURCH, Milwaukee.

COMMUNION WAFERS AND SHEETS. Send for samples, MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount of \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS of the BOARD giving information in detail will be furnished for distribution in detail Wes. & 56 Estw 6. tribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

APPEALS.

MONUMENT OVER THE GRAVE OF THE LATE BISHOP JACKSON.

AT AN INFORMAL meeting of the clergy during the recent Council of the Diocese of Alabama, it was unanimously decided to place a monument over Bishop Jackson's grave. Contributions may be sent to the Treasurer of the Fund, Rev. STEWART MCQUEEN, 96 Mobile St., Montgomery, Ala.

BOOKS RECEIVED.

LITTLE, BROWN & CO. Boston.

A Maid of Bar Harbor. By Henrietta G. Rowe, Author of *Re-told Tales of the Hills and Shores of Maine*, etc. Illustrated from drawings by Ellen Wetherald Ahrens. Price, \$1.50.

FLEMING H. REVELL CO. Chicago.

Those Black Diamond Men. A Tale of the Anthrax Valley. By Wm. Futhy Gibbons. Price, \$1.50.

E. B. TREAT & CO. New York.

The Dictum of Reason on Man's Immortality; or, Divine Voices outside of the Bible. By David Gregg, D.D., Pastor of Lafayette Ave. Presbyterian Church, Brooklyn, N. Y. Author of *Our Best Moods, Facts That Call for Faith, New Epistles from Old Lands*, etc. Price, 50 cts.

THE TUTTLE, MOREHOUSE & TAYLOR CO., New Haven, Conn.

Sketches of Church Life in Colonial Connecticut. Being the Story of the Transplanting of the Church of England into Forty-two Parishes of Connecticut, with the assistance of the Society for the Propagation of the Gospel, written by members of the Parishes in celebration of the 200th anniversary of the Society. Edited by Lucy Cushing Jarvis.

LONGMANS, GREEN & CO. New York.

The Varieties of Religious Experience. A Study in Human Nature, being the Gifford Lectures on Natural Religion, Delivered at Edinburgh in 1901-1902. By William James, LL.D., etc., Corresponding Member of the Institute of France and of the Royal Prussian Academy of Sciences, Professor of Philosophy at Harvard University. Price, \$3.20 net.

THE MACMILLAN CO. (Through A. C. McClurg & Co., Chicago.)

The Story of the Mormons. From the Date of their Origin to the Year 1901. By William Alexander Linn. Price, \$4.00 net.

FUNK & WAGNALLS CO. New York.

A Vacation With Nature. A Minister's Wood Rambles. By Frank DeWitt Talmadge. Price, \$1.00 net.

PAMPHLETS.

The Church in the House. Fifteen Short Sermons originally printed in the Philadelphia *Sunday Times*. By Rev. G. Heathcote Hills, A.M., Rector of Christ Church, St. Joseph, Mo. Combe Printing Co.

The General Theological Seminary Baccalaureate Sermon. By the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City.

Year Book of Christ Church Cathedral, St. Louis, Mo. From May 1st, 1901, to May 1st, 1902.

A Catalogue of the Church Divinity School of the Pacific. San Mateo, Calif.

Annual Report, Assyrian Mission Committee. Semi-Annual report of the Proposed Industrial School. Published by the New York Committee.

THE *Westminster Review* for April opens with an article on "Representation—Federation—Referendum: a programme," by Louis Stockton, whose principal object is to urge the adoption of the Referendum. His remarks on the political methods of the Swiss are interesting. "Gladstone's Foreign Policy, and how Lord Rosebery failed to adhere to it" is a title sufficiently descriptive of the next article. "Chamberlain and Rosebery" is a sort of political jeremiad such as seldom fails to appear in the successive numbers of this magazine. "The Case of Ireland Stated by 'Mac.'" is a strong indictment of English rule in Ireland, of course. "A Talk with my Uncle" is a brief dialogue on contemporary politicians which it is rather difficult for the average American to appreciate. "The King's Sanatoria," by James Arthur Gibson, refers to the gift of £200,000 to the King by Sir Ernest Cassel for charitable or utilitarian purposes, and proffers practical advice with regard to the needs of the public in using such an institution for consumptives. "Marriage," by Harriett Mellquham, is an attack upon the Christian Institution and upon the indissolubility of marriage. "Ajaccio," by R. W. W. Cryan, is a description of that interesting town, the Corsican home of Napoleon, and full of relics and reminders of him and his family. There are some good notices of contemporary literature at the close of this number.

The Church at Work

SUNDAY SCHOOL LENTEN OFFERINGS.

THE CHEERING news is received that the receipts from the Children's Lenten Offerings from 3,438 Sunday Schools have reached the sum of \$100,000.

ASSOCIATION FOR PROMOTING THE INTERESTS OF CHURCH SCHOOLS, COLLEGES, AND SEMINARIES.

THE EXAMINATIONS were held under the auspices of this Association during the week beginning May 26th in Trinity College, Hartford, Hobart College, Geneva, Kenyon College, Gambier, Ohio, The University of the South, Sewanee, Tenn., and St. Stephen's College, Annandale, N. Y.

The Examining Board consisted of Prof. M. L. Earle, Chairman, Prof. J. C. Egbert, Examiner in Latin, Prof. G. R. Carpenter, Examiner in English, Prof. F. N. Cole, Examiner in Mathematics and Physics, Prof. William Hallock, Examiner in Greek, all of Columbia University.

The following awards were made:

| | | |
|--|-------|-----|
| 1st prize in English (open to Juniors and Seniors), Oliver Bronson Capen, Hobart | \$200 | 90% |
| 2nd prize, Edward Wheeler Hall, Hobart | 100 | 87% |
| 1st prize (Freshmen and Sophomores), Arthur Frank Henssler, Hobart | 100 | 94% |
| 2nd prize, George Wm. Gray, Hobart | 50 | 90% |
| 1st prize, Greek (Junior and Senior), Robert Benjamin Waugh, Hobart | 100 | 88% |
| 1st prize (Freshman and Sophomore), Henry Curtis Whedon, Hobart | 100 | 85% |
| 2nd prize, Ralph Claude Willard, Hobart | 50 | 82% |
| 1st prize, Latin (Junior and Senior), Robert Benj. Waugh, Hobart | 100 | 89% |
| 1st prize (Freshman and Sophomore), Arthur Frank Henssler, Hobart | 100 | 85% |
| 2nd prize, M. Wilford Hicks, St. Stephen's | 50 | 83% |
| 1st prize, Mathematics and Physics (Junior and Senior), Geo. B. Schley, Kenyon | 100 | 80% |
| 1st prize (Freshman and Sophomore), Whitney John Colliton, Hobart | 100 | 85% |

The minimum requirements are 85 per cent.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
Two Commencements—Sharon.

KEMPER HALL, Kenosha, held its commencement exercises under remarkably favorable conditions. The new gymnasium was used for the first time for the graduation programme, and its large seating capacity gave ample room for the hundreds of visitors gathered to do honor to the occasion. There were nine young ladies on whom diplomas were conferred. Miss Elizabeth Woodward Graves, daughter of the Bishop of Shanghai, gave the Latin salutatory, while Miss Bessie Mary McKim, daughter of the Bishop of Tokyo, gave the valedictory. Her subject was, "Ideals in Japanese Art," and

was made especially interesting from a practical knowledge of her subject. The musical part of the programme was exceedingly well rendered, and drew forth the applause of the audience. The feature of deepest interest was the address to the graduates by Dr. Richard G. Moulton of the University of Chicago. It was an address of rare charm, and for an hour all listened with deepest attention. He summed up his address by impressing upon the class that all education was futile without the development of character. There were present on the platform the Bishops of Milwaukee and Indiana, the Rev. Drs. Webb of Nashotah and R. W. Grange of Pittsburgh, and the Rev. Messrs. Tate of Minnesota, Wolcott and Pardee of Chicago, J. A. Foster of New York, St. George, Sanborn, Garrett, Goodger, Mallory, and Burroughs of the Diocese, and the Chaplain of

since in the early 70's when Kemper Hall graduated her first class. The stranger-visitor to the institution views the array of stones with deep interest, and every girl looks forward to her graduating day when she too may have a part in a class-stone to commemorate the date of her graduation.

There were a large number of former students present, and the meeting of the Alumnae Association, presided over by Mrs. Francis, wife of the Bishop of Indiana, was unusually enthusiastic.

A dainty and bounteous luncheon was served to all visitors, seats and tables being arranged in the ample space provided in the dining room. Before the guests rose from the tables, the Bishop of Milwaukee told of some gifts which had been made, and said one thing more was needed—five hundred dollars to complete the bowling alley—adding,



PROCESSION TO THE CLASS STONE—COMMENCEMENT DAY AT KEMPER HALL.

the School, the Rev. F. L. Maryon.

After the close of Dr. Moulton's address, the students passed in procession through the cloisters to the chapel, where the Bishop of Milwaukee, vested in cope and mitre, presented the diplomas to the graduates and medals to those who had been designated for the honors. The St. Mary Cross, which is the highest honor of the school, was given to Miss Jane Augur Holabird of Evanston, Ill. After distribution of the prizes, the Bishop of Milwaukee gave the benediction, and the procession then formed, the students passing out of the chapel across the lawn to the main building, where the class stone of '02 was placed in the side of the wall. This is made the culminating ceremony of the day, and is a sight most beautiful. The students, all in white with long, white veils, preceded by cross and banners, pass along the graveled walks to the building, while the graduating class pass through their ranks, followed by the vested clergy and the Bishop, taking places on the veranda at the spot where bricks have been removed to make room for the stone of marble eight inches square. The stone is laid, the Bishop saying suitable prayers and collects, and hymns being sung. The east, south, and north sides of the building present a checker-board appearance, as a stone has been placed in the wall annually

"I wonder who will give that." Whereupon Mr. Logan of Chicago, whose daughter was one of the graduating class, called out promptly, "I will!" This made an enthusiastic closing of the day's festivities.

COMMENCEMENT at St. John's Military Academy, Delafield, occurred last week, beginning on Sunday, June 8th, in the afternoon of which the President, the Rev. Dr. Smythe, delivered his address to the graduating class. Tuesday was designated as field day with athletic contests and a musicale in the evening with the camp illumination. Wednesday was military day, with the alumni reunion, when the excellent military training of the students was shown to its best advantage, together with their familiarity with the manual of arms. The alumni oration was delivered in the evening by Nate Becker, Esq. ('93), of Algoma, Wis. Commencement day was Thursday, and began with the closing chapel exercises in the early morning, while the boat races between the Kemper and De Koven Clubs, which constitute one of the chief events of the year, took place on Lake Nagawicka, the honors being given to the De Kovens by a victory of about half a boat's length in a well contested match. The commencement address in the afternoon was delivered by the Bishop Coadjutor of Fond du Lac and was

an eloquent oration. The medals and other honors were distributed, and the number of such honors given out was very considerable. In the evening the diplomas were conferred, and the week ended with the commencement ball. The graduating class numbered 11 in science, 1 ancient classical, 1 modern classical, 2 Latin English, 1 modern languages, 1 English, and 7 commercial.

THE FOLLOWING beautiful prayer was used at the altar of St. Mary's Church, Sharon, at the first celebration of the Holy Eucharist by the newly ordained priest, The Rev. George F. Brigham, who has spent a long life in the diaconate:

O Christ, who are God of God and Light of Light, who came to be a light to lighten the Gentiles and the glory of thy people Israel, be pleased to bless ✠ these symbols of thy light and every light and ornament and every vessel that shall be used to furnish, adorn, and beautify thine altar to symbolize thy presence and thy glory. And O Father Almighty, who by Moses thy servant didst command vestments to be made for the High Priests, Priests, and Levites that therein they might fulfil their Ministries in thy sight to the honor and glory of thy name, be pleased to purify ✠ bless ✠ and consecrate ✠ with the greatness of thy benediction these priestly vestments, by pouring from above thy grace upon them that they may become meet and hallowed for thy divine worship. Come O Holy Ghost and shed abroad thy love on those who of thy patience and skill have wrought these beautiful garments and also upon those who have clothed this thine altar with these hangings and decorations. May all be held sacred as a part of the sanctuary of the Lord we are required to reverence, and wilt thou, Sanctifier of the faithful, visit with thy love and favor all those who have sent these messages of love or who have at any time in any way contributed to the calling, election, and ordering of this thy servant to thy holy priesthood. May he have grace, strength, and power from on high to perform the duties of his station with faithfulness and diligence, to the edification of thy people and the honor and glory of thy holy name. All which we ask through Jesus Christ, our most blessed Lord and Saviour. Amen.

ALABAMA.

R. W. BARNWELL, D.D., Bishop.

Day Nursery at Selma.

THE WORK of the Day Nursery at Selma has developed so that the Bishop has, in consideration of 100 Baptisms and 14 being confirmed, sent a priest in charge who will live at All Angels' mission, working in East Selma and having care of some other missions. On June 4th the Rev. Charles R. Hodge from New Lenox, Ill., came to take charge, and on Saturday the children of the day and night schools gave him an enthusiastic reception. It was a pretty sight. A factory young man recited a speech of welcome, after which a little pupil of five, dressed in white, presented him with a bouquet and said, "We are very glad to see you, Dr. Hodge." Factory boys and girls recited and sang hymns and did credit to the work of the schools. The rector of St. Paul's and others expressed themselves as astonished at the recitations and singing and at the good behavior of the children. It is hoped soon to have a brass band and to be able to build a club house with a swimming pool and baths.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Diocesan Notes.

THE REV. HENRY SCOTT JEFFERYS, missionary to Japan, sailed on Friday, June 6th, by the steamer *America Mara* for his post in Japan. Mr. Jefferys came home on his sabbatical vacation, and has been detained in this country by sickness in his family. Mrs. Jefferys and their children remain in California.

THE REV. DR. CLAMPETT, rector of Trinity Church, San Francisco, will take a vacation

of two months from the middle of June, and expects to spend the time with his family on Catalina Island. The parish will be in charge of the assistant, the Rev. Clifton Macon.

THE REV. C. M. HOGE has recently left his field in Monterey County for a two months' vacation, during which he expects to make an extended trip through the British Islands on his bicycle.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Board of Inquiry Appointed on Information Filed against the Bishop.

AN INFORMATION signed by the Rev. J. Andrews Harris, D.D., the Rev. Daniel I. Odell, and five laymen, against the Bishop of Central Pennsylvania, on allegations questioning the canonical legality of the ecclesiastical trial and subsequent deposition of the Rev. I. N. W. Irvine, D.D., and asking that the said sentence be pronounced null and void *ab initio*, was lodged with the Presiding Bishop on May 21st. The Bishop of Kentucky, as Assessor to the Presiding Bishop, has, according to the provisions of Title II, Canon 9 of the Digest, chosen by lot from "the list of Clerical and Lay Deputies to the General Convention" from "the Diocese of the accused" and from "each of the respective deputations of the three Dioceses adjoining that of the accused," the following Board of Inquiry:

CENTRAL PENNSYLVANIA, Rev. Geo. C. Foley, D.D., Rev. James F. Powers, D.D., Messrs. W. Fred Reynolds, Hugh M. North, LL.D.

PENNSYLVANIA, Rev. W. B. Bodine, D.D., Rt. Rev. C. S. Olmsted, D.D. (now Bishop of Colorado), Messrs. Francis A. Lewis, George C. Thomas.

MARYLAND, Rev. J. S. B. Hodges, D.D., Rev. J. H. Eccleston, D.D., Messrs. John W. Randall, Daniel M. Thomas.

NEW YORK, Rev. W. R. Huntington, D.D., Rev. J. Lewis Parks, D.D., Messrs. W. Bayard Cutting, Francis L. Stetson.

The functions of this Board of Inquiry are, according to canon, substantially those of a grand jury. They will investigate the charges preferred, choosing a President, a Secretary, and a Church Advocate, the functions of the latter being as legal adviser to the Board. If the Board of Inquiry shall determine that there are sufficient grounds for placing the defendant Bishop on trial, they shall direct the Church Advocate to draw up a presentment to the Presiding Bishop, whereupon a court of Bishops will be summoned for the trial. If the Board shall decide that the facts do not warrant trial, they will so certify and the cause will be ended.

The Board of Inquiry has been summoned to meet in Harrisburg on July 1st at 11 o'clock.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Morgan Park—Commencement at Waterman Hall—Clerical Vacations—The Clerica.

A FAREWELL reception to the rector of the Church of the Mediator, Morgan Park, was given by Mr. and Mrs. H. Clay Russell on behalf of the parishioners at the residence of Mr. and Mrs. A. J. Atwater, Tuesday evening June 10th, the occasion being two-fold: firstly, the wishing a "*Bon Voyage*" to the Rev. Harold Morse, rector, his wife and daughters, on the eve of their departure for the home of their parents in England, a vacation of two months having been granted the rector; secondly, as a mark of appreciation by the parishioners for the faithful, energetic

work of Mr. Morse during the last three years, he having built up the attendance at the Sunday School and the Church services and through his personal efforts and example paid off the mortgage. The church, formerly a mission, now a parish, as a further token of appreciation, presented him with a purse of English sovereigns.

THE THIRTEENTH commencement of Waterman Hall, the Chicago diocesan School for Girls, took place on Tuesday, June 9th, in the new auditorium. Bishop Coadjutor Anderson gave the address, and, in the absence of Bishop McLaren, owing to illness, conferred the diplomas of the institution upon thirteen graduates. The rector, the Rev. Dr. Fleetwood, reported a full attendance, excellent financial condition, with larger registration of old and new pupils than usual at the end of an academic year. The vacancy on the Board of Trustees was filled by the election of Mr. I. H. Bethea of Chicago. The Rev. Dr. Fleetwood will officiate at Trinity Church, Chicago, on Sundays from June 15 to Sept. 1st.

THE REV. PERCIVAL MCINTIRE will sail for Europe on the 25th of June for a three months' stay. The services of the church of the Redeemer will be maintained during his absence, but the name of the *locum tenens* is not yet announced.

THE REV. EDWARD A. LARRABEE has left the city and will be absent for three weeks. He is at Mattapoisett Bay, Mass. The Rev. James E. Craig, curate at the Ascension, is acting as priest-in-charge.

MRS. W. G. HIBBARD entertained the ladies of the Clerica on the afternoon of Tuesday, June 10th, in behalf of Mrs. Curtis, Mrs. Averill, and Mrs. Delafield, widows of deceased clergymen of this Diocese. A delightful musical programme was informally rendered by Mrs. Hibbard's daughters, Mrs. Stirling and Mrs. Buckingham. The September meeting of the Clerica will be held with Mrs. Carr at Maywood and the October meeting with Mrs. Holbrook at Aurora.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Brotherhood Conference.

UPON the evening of Tuesday, June 3, the annual Conference and diocesan Convention of the Brotherhood of St. Andrew was held in St. John's Cathedral, Denver. The conference was well attended, both by the clergy and by lay members of the Brotherhood. Mr. Hubert Carleton, editor of *St. Andrew's Cross*, and Traveling Secretary of the Brotherhood, was present, having come from Pittsburgh for the purpose of being present at these meetings. Addresses were made by the Rev. J. H. Houghton, the Very Rev. H. Martyn Hart, Messrs G. Frank Shelby, Hubert Carleton, A. L. Fellows, and others; the meeting being presided over by Mr. Frank A. Ellis, who rendered a report of the Denver Local Assembly during the past year. The subject under consideration was the advisability of extending an invitation to the Brotherhood of St. Andrew to hold its annual convention in 1903 in Denver; and after a short discussion of the subject it was unanimously resolved that such an invitation should be extended, and that a visit of the Convention to Denver should be urged upon the grounds that Denver and the West needed the aid which would be presented by the Convention's meeting there, and further, that a visit to Denver would be of benefit to the Brotherhood as a whole in showing it the opportunities for Brotherhood work, not only in the East, but in the West as well. This resolution was passed without objection and by means of a rising vote.

At the regular meeting in St. John's Cathedral in the evening of the same day, addresses were made by Mr. Hubert Carleton,

the Rt. Rev. Bishop Vincent of Southern Ohio, and the Rt. Rev. C. S. Olmsted, D.D., Bishop of Colorado. Mr. Carleton spoke more particularly of the aims and objects of Brotherhood work and the means of bringing about the desired ends. Bishop Vincent spoke of the duty of every individual of the Brotherhood to perform well and thoroughly the duties which he was called upon by his vows to perform. Bishop Olmsted spoke briefly concerning the methods to be pursued in the accomplishment of Brotherhood work. The three addresses followed out a concerted line of thought, in showing not only the Brotherhood man, but also every member of the Church, that it was his duty to do prayerfully and with humility whatever might lie within his power, to the end that the Church of God should be strengthened and built up.

The meeting on Wednesday evening was the annual Missionary Meeting of the Diocese, and addresses were made by Mr. Hubert Carleton upon the "Lay Priesthood," in which Mr. Carleton took the ground that it was the duty of every individual belonging to the Church to assist by every means in his power in the upbuilding of the Kingdom of Christ, laying particular stress upon the doing of this work not only with zeal, but with tact also. The Very Rev. Dean Hart spoke further upon this line. Addresses were also made by the Ven. Archdeacon C. Y. Grimes upon Missionary Work in Colorado, and by the Rev. A. C. Cartier upon Missionary Work in his own parish, the Church of the Holy Redeemer.

Another meeting of the Brotherhood of St. Andrew was held in St. Andrew's Church, in the lower part of Denver, upon the evening of Friday, June 6th. At this meeting addresses were made by Mr. G. Frank Shelby and Mr. Hubert Carleton, Mr. Carleton speaking more particularly upon Brotherhood methods in holding chapter meetings and in approaching individuals tactfully and persuasively.

Mr. J. B. Whitehead was elected as a delegate to attend the Convention of the Brotherhood to be held at Boston in October, 1902, Mr. G. A. Streeter being elected as alternate.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Trinity Commencement—Chimes at Middletown.

COMMENCEMENT week at Trinity College, Hartford, begins on Sunday, June 22nd, when the baccalaureate sermon is to be preached by the Rev. Dr. Lindsay, rector of St. Paul's Church, Boston. Monday is class day, Tuesday alumni day, in the course of which the President and Mrs. Smith will receive the friends of the College at their home, and Wednesday is commencement day.

A CHIME of bells has been placed in the Church of the Holy Trinity, Middletown (the Rev. Edward Campion Acheson, rector). It was the bequest of Mr. Hugh T. Dickey. The chime consists of nine bells, comprising the full octave and the flat seventh tone, the tenor bell, which weighs 2,000 lbs., and is in the key of F, bearing the following inscription:

"This Chime of Bells is the gift of
FRANCES RUSSELL DE KOVEN,
Wife of

HUGH T. DICKEY.

Born June 21, 1829; Died October 12, 1900.

"Woe is unto me, if I preach not the Gospel."—I. Cor. ix. 17."

With the exception of the addition of the flat seventh bell, this chime duplicates the set of bells placed in Trinity Church, Newport, R. I., two years ago. It is the work of the Meneely Co. The altar and reredos were, some years ago, given by Mrs. Dickey, as a memorial of her husband and two sons. At the annual meeting it was decided to build a new rectory of brick on the site of the present, which is not adapted to

the needs of the parish. The cost will be \$12,000. The parish house will also be enlarged, the cost not to exceed \$11,000.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

The Bishop—Missionary Work.

THE BISHOP has signified to the committee which recently waited on him, his willingness to accept the presidency of the Trans-Atlantic Society, to which he was recently elected. The Bishop has received a number of congratulatory letters, and the Victorian Society of Boston, on learning of his election, wired the Trans-Atlantic Society that "the Bishop of Delaware as President of your Society will add a tower of strength."

THE INTEREST in the Mission work of the Church shows no sign of abatement in Delaware. On Saturday afternoon, June 7, a largely attended meeting in the interest of Missions, was held at Claymont on the lawn of Mrs. Henry Evans' home. The Rev. Hubert W. Wells presided, and missionary addresses were made by Mr. Dyer of the China Inland mission, and Mr. John W. Wood of the Board of Missions.

In addition to the large representation of the congregation, St. Andrew's Sunday School was also out in force. A most delightful afternoon was spent by all.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

New Church at Jacksonville—St. Augustine—Waldo—Warrington.

THE WORK upon the new St. John's Church, Jacksonville, has been begun. The church when completed will be the handsomest in the city and in the Diocese. The church is to cost \$50,000, exclusive of furnishings. It will be built entirely of stone, with trimmings and ornamentations of cut stone. The design is English Gothic. The interior will be in the form of a Greek cross, seating 1,100 people.

TRINITY HOME for Cuban Children, maintained in St. Augustine by the Sisters of the Resurrection, is being visited by an epidemic of typhoid fever. One-half of the children have been, and are still, very ill. However, there have been no deaths. Although not without outside assistance the nursing and added expenses entailed is a drain upon the slender resources of the sisterhood. As soon as the children are sufficiently recovered it is felt advisable to give them a complete change for a time; whether this can be done is a question.

THE CONGREGATION at Waldo are planning to move the church building from its present position, across the railroad track, to a more convenient and central location in the town. The danger incurred by the children crossing the tracks to reach the church is recognized as a serious drawback to the growth of the Sunday School.

THE CHAPLAIN of the United States Navy Yard at Pensacola, is giving services to the mission at Warrington. This mission is practically within the Navy Yard and has been maintained largely for the benefit of those stationed there. By this means the priest in charge of the mission, the Rev. J. R. Bicknell, is enabled to give more of his time to the colored work in Pensacola.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, JR., D.D., Bp. Condj.

Grafton Hall—Missionary—Grand Rapids.

THE COMMENCEMENT exercises of Grafton Hall, the school for young ladies at Fond du Lac, took place June 7-10th. On Saturday evening, June 7th, the preparatory department gave a literary and musical entertain-

ment. Six girls were given certificates admitting them to the Academic classes. On Sunday morning the baccalaureate sermon was preached in the Cathedral by Bishop Grafton. On Monday the class day exercises were held on the south terrace. A stone vase was unveiled and the usual class fan was in evidence. The Bishop Brown club won the athletic contest, and a handsome school pin was presented to the Captain, Miss Adele Wolff of Chicago. In the evening the annual concert was given by the music department, and the alumni banquet closed the day.

Tuesday morning at 9:30 choral Eucharist in the school chapel was followed by the graduating exercises in Study Hall. A class of three received diplomas from the Academic department, which now prepares for the Sophomore year of the University. Dr. Charles Foster Smith addressed the class. The festivities closed with the reception on Tuesday evening.

LAST WEEK the Bishop gave a Retreat for ladies at Grafton Hall. It is intended to have one annually in summer at the close of the school. For a beginning it was well attended.

THE COMMITTEE appointed at the Council on the apportionment for Missions have issued a letter to the clergy asking that 6 per cent. on the running expenses be devoted to that object.

THROUGH a donation of the late Mr. J. D. Wilder, St. John's Church, Grand Rapids, has received a gift of \$1,000. The same amount was left to all the churches in the town.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Daughters of the King—Confirmation of a Congregational Minister—New Font.

THE SEVENTH meeting of the Local Assembly of the Daughters of the King of the Diocese of Georgia was held in the Church of the Incarnation, Atlanta, June 7th. The business meeting was held in the afternoon, and was opened with prayers by the Rev. G. A. Ottmann, rector of the church, who also welcomed the delegates to the meeting and parish. Very helpful reports were presented from the various chapters represented, and a very interesting paper on "Regular Attendance at Chapter Meetings and Its Helpfulness" was read by Miss Lilla N. Colquitt, directress of St. Luke's Chapter, Atlanta. A paper presented by Miss Williams telling of the work of Miss Warnock, as a Daughter of the King, in China, aroused much enthusiasm and will result in definite aid to Miss Warnock and her work. A resolution was carried that a "Quiet Day" for the Daughters of the King be held in the coming autumn, and later the Rev. Mr. Ottmann was asked to conduct the services on that day. After the election of officers, adjournment was taken until 8 P. M., at which hour evening prayer was said and addresses made by the Rev. H. B. Dean and Rev. G. A. Ottmann. The final prayers and the benediction brought to a close one of the most helpful meetings of the Georgia Local Assembly ever held.

ON WEDNESDAY, June 4th, the Rev. Ivory H. B. Hendley, Chaplain U. S. A., now stationed at Fort McPherson, Atlanta, was received into communion with the Church and confirmed by Bishop Nelson. Chaplain Hendley has been a minister in the Congregational denomination for a number of years, and has become a candidate for orders in the Church.

A VERY HANDSOME new font has just been given to the Church of the Incarnation, Atlanta, by Mr. and Mrs. T. B. Ferris, as a memorial of their two children. The font is made from Georgia marble and is a very chaste and beautiful piece of work. Around its bowl is the text "Suffer little children to come unto Me," and upon the base is the in-

scription: "In Memoriam. Anna Louise Ferris—Milton Waldo Ferris." The donors have also presented a silver baptismal shell to be used with the font. On Sunday, June 15th, their little daughter, "Patty," was baptized, the first to receive Baptism at the new font.

HONOLULU.

Departure of Bishop Willis.

BISHOP WILLIS took his final departure from the city and Diocese on Wednesday, May 28th, celebrating the Holy Communion at the early service in the Cathedral for the last time on the Sunday previous. He went by Steamer *Ventura* to the Islands of Tonga, to which he was called by the King, chiefs, and people of the Islands inviting him to establish a Church there. He goes to see what can be done in that far distant field, taking with him the English Prayer Books and hymnals that have been used for many years in the Cathedral at Honolulu, these having been granted him by the Cathedral chapter. It would be a happy termination to a long episcopate if Bishop Willis might be able to see the Church firmly established in the Tonga Islands. These, it will be remembered, are a group of the Friendly islands lying southwest of the Samoa group, and being probably as far distant from the Hawaiian Islands as the latter are from the American coast. The islands form an independent kingdom under British protection, and the news of the death of the Queen of Tonga has just been received. It is said that a movement is on foot in the Tonga Islands which opens a special opportunity to the Anglican Church. The people have been partly Christianized by Methodists, and a wing of that denomination has separated from the main body and invited Bishop Willis to take charge of them, declaring that they will return to heathenism if the Bishop does not come. They are collecting funds to build a church, \$1,250 being already in hand, and a school is also badly needed. Some years ago there was a feud in the Methodist organization, growing out of a partially political movement on the part of a Methodist preacher named Baker, who also acted as premier to King George, and was ultimately deported by a British gunboat to New Zealand. There has been factional strife ever since.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Mr. Restarick's Consecration.

THE CONSECRATION of the Rev. Henry Bond Restarick, Bishop-elect of Honolulu, will take place on Wednesday, July 2, in St. Paul's Church, San Diego. It was not practicable to have the consecration as early as St. John Baptist's Day, June 24, and Bishop Nichols urged no delay beyond what was necessary. It is the intention of the Bishop-elect to reach Honolulu early in August. The commission to consecrate is composed of the Bishops of California, Los Angeles, and New Mexico and Arizona. The preacher will be the Rt. Rev. Thos. A. Jaggar, D.D., who is now in Southern California. The Bishops of Salt Lake and Sacramento will act as presentors.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Retreat for Teachers—St. John's College—The Archdeaconries—Chancel Window for St Paul's.

ON FRIDAY in Whitsun week, a short Retreat for the benefit of Sunday School teachers was held from 5 to 8 o'clock P. M. in the chapel of St. Mary the Virgin (Rev. G. B. Stone, vicar in charge). Father Sill, O.H.C., was the conductor. As he had worked at St. Mary's just before going to Westminster,

and by his earnestness and loving interest had endeared himself to the people, it was considered a special privilege to have him conduct the Retreat as his first work after being professed.

Father Sill first outlined the subject of the Retreat, following with a meditation upon preparation for teaching, showing the necessity for purity and holiness within as the outward life is a manifestation of the inner, advising as a means, prayer, daily meditation, and frequent use of the Sacraments.

After tea, which was handed in the Sunday School room, intercessions were offered.

At 7 o'clock was the second and final address, showing that all work, notwithstanding discouragements, is for God's glory, also that Catholic truth is the great essential to be taught.

At 7 o'clock Saturday morning was the Corporate Communion, and as white and colored teachers knelt side by side to receive the precious Body and Blood of the Great Teacher, who alone could strengthen them for the work, one felt indeed that the efforts at St. Mary's had not been in vain; and that His Presence alone could have brought about such loving harmony.

THE BISHOP OF SPRINGFIELD preached the baccalaureate sermon before St. John's College, Annapolis, last Sunday morning.

THE ARCHDEACONRIES of Annapolis, Baltimore, and Towson, have within the past few days held their annual meetings for the arrangement of apportionments and appropriations for the missionary work of the Diocese for the current year. The sum of \$10,000 is to be raised and expended this year for diocesan missions. Besides this the committee of missions has at its command about \$2,000 from the income of the Keel Fund, which is used ordinarily for Church building, etc., and the Bishop has \$1,500 from the "Colored Commission" for work for the colored people of the Diocese; usually about \$1,000 from the Bishop's Guild for his "Silent Church Fund," besides the "Visitation Offering," the "Bishop's Penny Fund," and other small offerings. It is safe to say that, in one form or another, about \$15,000 will be available for missionary work in Maryland this year.

The Archdeaconry of Towson elected the Rev. Hobart Smith, rector of St. Thomas' Church, Garrison Forest, as Archdeacon to succeed the Rev. W. H. H. Powers, resigned. Archdeacon Powers had served long enough to become the senior Archdeacon of the Diocese. In the Archdeaconry of Annapolis and the Archdeaconry of Baltimore, Archdeacons Helfenstein and E. H. Ingle were re-elected.

A REMARKABLE window, designed and executed by Maitland, Armstrong & Company, of New York, has just been erected over the altar of St. Paul's Church, Baltimore. It illustrates the verse in the *Benedicite*, "O ye spirits and souls of the righteous, bless ye the Lord: praise Him and magnify Him forever," these words standing out boldly at the bottom of the window. Sixteen life-size figures, in different attitudes of adoration, are intended to represent the spirits and souls of various sorts and conditions of men who in Paradise offer in praise to God the symbols of their lives. The figures are those of a scholar, a king kneeling and offering his crown, an armored knight holding up his sword and a banner on which is a Cross, a martyr presenting his palm of victory, two mothers offering their little children, a rustic, a Bishop in mitre and gorgeous vestments, a prophet, a saint, and a crusader. The River of Life flows through the midst, down to the worshippers; beyond is a landscape with mountains in the distance, and an open sky flecked with clouds. Above are two adoring angels looking upward to the bright light which shines down through the centre of the picture. There are many minor details of the window which seem to have been very

carefully thought out, especially the armor of the knight, and the quaint religious subjects, in the fifteenth century style, in the decoration of the Bishop's cope; but as the window is placed so high some of these minute details are almost lost to the observer from the body of the church. One feels however that they are there, and that although only partly seen they add to the richness of the effect. The composition of the window is remarkably good, and an extremely difficult subject is so treated as to explain itself in a most interesting way. The color scheme is unusually rich and bright, and the attitudes of the figures and the varied expressions of devotion in the faces, make this window something quite out of the ordinary. It was for years the intention of Miss Annie Glenn of Baltimore to place such a window in the east wall of the chancel of old St. Paul's Church; but she was called away before she could carry out her wish, and this new window is erected with the money which she intended using for the purpose.

THE REV. GEORGE FREDERICK KETTELL has accepted the position of assistant minister of Christ Church, Baltimore, vacant since the resignation of the Rev. Robert B. Nelson. Mr. Kettell is a native of New York and a graduate of Harvard and of the Philadelphia Divinity School. Before his ordination he spent some years teaching. He comes to Baltimore from Pocomoke City, Diocese of Easton.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Anniversary at Swansea—New Church at Nantucket—Prison Reform.

THE SECOND anniversary service of the consecration of Christ Church, Swansea village, was held on the afternoon of the Second Sunday after Trinity. Full choral evensong was sung by the vested choir of the church. The sermon was preached by the Rev. Geo. McClellan Fiske, D.D., of St. Stephen's Church, Providence, R. I. The rector, the Rev. Edward Benedict, was assisted by the following clergy: the Rev. E. N. Bullock of St. Stephen's Church, Fall River; the Rev. Alva E. Carpenter of St. Mark's, Warren; the Rev. Allen Jacobs, curate at St. John's, Providence; and the Rev. Ellery I. Wilcox of Providence.

The church, built of granite and with interior finish of antique oak, is one of the handsomest and most attractive country churches in New England, and stands as a fitting memorial to Mr. Frank Stevens, who did so much during his life time for the village of Swansea.

ST. PAUL'S CHURCH, Nantucket, had a joyful day on June 11. The new stone edifice erected by Miss Caroline L. W. French, in memory of her father, was then consecrated. The service began at 10, Bishop Codman being celebrant. The instrument of dedication was presented to Bishop Lawrence by Archdeacon Babcock. Bishop Codman preached the sermon. At the evening service twelve persons were confirmed by Bishop Lawrence.

The new building is made of granite, and is located on the site of the old church on Fair Street. It is 84 feet long, 67 feet wide, and 39 feet high. The tower is 54 feet high and 17 feet square. The interior of the church shows an open roof richly stained and ornamented by columns and capitals. The memorial windows are true specimens of ecclesiastical art. The chancel furniture is of oak. The cost of the structure is \$45,000, and it will accommodate about 500.

Among the clergy present were the Rev. Messrs. Gordon, Fisher, Gardner, Barr, Ryder, and the rector of the parish, the Rev. G. Herbert Patterson.

Nantucket is now possessed of a beautiful edifice, where the power of the Church teach-

ing is yearly making itself felt. It was once the home of the late Rev. Ferdinand C. Ewer, D.D., who would have rejoiced, had his life been spared, to witness this triumph of the Church's influence in this community. Bitter opposition has heretofore characterized the Church's growth in this town and adjacent places, and this has often taken the shape of hatred. The present rector is very popular and is accomplishing a work which his matured experience in the ministry will do much to make a blessing in this isolated part of the Diocese.

AT A MEETING of the Prison Reform League held at 96 Pinckney Street, June 9, action was taken upon the death of the Rev. Dr. Frisby. Expressions of respect were read from Dr. Edward E. Hale, Lieut.-Gov. Bates, and others. Vicar General Byrne (R. C.), in a series of resolutions set forth the value of the work done by their late associate in the cause of Prison Reform, and addresses were made by the Rev. Dr. Lindsay, and the Rev. Messrs. Jones, George, Kidner, Hyde, and Searing.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Progress at Lansing.

AT LANSING, where the parish was in bad condition, the former rector having renounced his orders and become a Unitarian, the Rev. J. A. Schaad, formerly a Methodist minister, and just ordained to the priesthood as elsewhere stated, has entered upon the rectorship, having been previously in charge as deacon. New interest has been aroused among the people, as shown by the fact that the Bishop confirmed a class of 24 presented by Mr. Schaad on the day of the Ordination. A more hopeful future seems to be in store for the parish.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

The Faude Monument.

THE ACCOMPANYING illustration shows the monument which has just been erected at the grave of the Rev. John J. Faude, D.D., late rector of Gethsemane Church, Minneapolis. The stone is a Celtic cross of grey



MONUMENT AT THE GRAVE OF THE LATE DR. FAUDE.

Barre granite, erected by Chas. G. Blake & Co. of Chicago, and bears the inscription, "He endured as seeing Him who is invisible" Heb. xi. 27. It is a handsome piece of work.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Dr. Gallaudet's Anniversary.

A PLEASANT and somewhat unique event was the celebration, on the evening of June 3d, of the 80th anniversary of the birth of the

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Rev. Dr. Thomas Gallaudet by the deaf-mutes, among whom his lifetime has been spent. The guild room of St. Ann's Church was filled to its utmost capacity, and addresses in the sign language telling of the wonderful life of Dr. Gallaudet and his power among the deaf were made, and an address from the deaf mutes of Philadelphia was also presented. A handsome silk umbrella was presented on behalf of Dr. Gallaudet's many friends.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Commencement at Kenyon.

THE COMMENCEMENT week at Kenyon College opens on Sunday, June 22nd. There will be Ordination in the morning, with sermon by the Rev. Dr. F. E. J. Lloyd. In the afternoon will be the unveiling of the Prayer Cross, erected through the efforts of the senior class of Bexley Hall, and at the evening service the baccalaureate sermon by the Bishop of Ohio. There are field sports arranged for Monday, and various entertainments for Tuesday, while Wednesday is commencement day proper. After morning prayer the alumni oration will be delivered by Judge John Adams ('79) of Zanesville. At 12:30 the cornerstone of Hanna Hall will be laid, this being the gift of the Hon. Marcus A. Hanna, United States Senator from Ohio. At the alumni luncheon which will follow, the toastmaster will be Col. John J. McCook ('66) of New York. The senior class give their reception in the evening.

OREGON.

B. W. MORRIS, D.D., Bishop.

Approaching Events—Portland Items—Baker City—Missionary.

THE BISHOP has appointed the meeting of the next annual Convention of the Diocese to be held in the armory of the Bishop Scott Academy, Portland, on June 26th. The Convention proper will be called to order after the celebration of the Holy Communion, which will be at 9 o'clock, Friday morning, June 27th. On Thursday night, June 26th, a missionary meeting will be held in Trinity chapel. It is expected that Bishop Keator of the Missionary District of Olympia will be a visitor during the Convention. On Monday morning, June 30th, at 10 o'clock A. M., will take place the consecration of the new chapel at All Saints' mission, Portland (the Rev. E. T. Simpson, in charge). Bishop Keator is expected to be present, as also a number of the visiting clergy, who will have been in attendance at the annual Convention, the week previous.

WORK on the new church building for St. David's parish, Portland (the Rev. Geo. B. Van Waters) has been, necessarily, suspended owing to the strike among the planing mill employees of the city. The work has progressed as far as the interior finish, which is dependent upon these mills, and a result of the strike will be a delay in the opening service which was expected to have been in the near future. It is hoped, however, that the building will be ready by September 1st, when the opening service will be held and at which time it is expected that the pipe organ will be ready and in place.

A NEW REREDOS is among the contemplated improvements of the Church of the Good Shepherd, Portland (the Rev. H. D. Chambers, in charge).

THE BACCALAUREATE sermon to the graduating classes of the Bishop Scott Academy and St. Helen's Hall, Portland, was preached by the Rev. A. A. Morrison, Ph.D., rector of Trinity Church, on Sunday evening, June 8th. The text was from Proverbs iii. 13-15.

THE REV. A. CORBETT, of North Yakima, Wash., has accepted a call to the rectorship of St. Stephen's parish, Baker City, and will

enter upon his new duties on the Sixth Sunday after Trinity. St. Stephen's parish is the youngest in the Diocese, having been only recently organized as such. The prospects are very encouraging and, under God's guidance, a strong and active parish ought before long to give the Church a standing in Baker City and vicinity such as before has never been here.

AS A RESULT of the efforts of the new general missionary, the Rev. A. Kingsley Glover, arrangements have been made for combining the work at Trinity Church, Ashland, and St. Mark's, Medford, and a sufficient amount subscribed to enable the placing, with residence at Ashland, of a clergyman permanently in charge. This is one of the most inviting and promising fields in the Diocese, as the people are in earnest and take a hearty interest in their work.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

St. Timothy's Hospital—Chester—Berkeley Association—Notes—Death of Rev. Wm. Lipsett.

FROM the twelfth annual report (now being published) of St. Timothy's Memorial Hospital and House of Mercy, Roxborough, an interesting account of the growth of, and work done in that institution, is gathered. Starting out with the improvements during the past year, a description in detail is given of the "Percival Roberts" ward, which was opened on Nov. 16, 1901, and which was erected and completely furnished at a cost of \$80,000, by bequest of Mrs. Eleanor Williamson Roberts, as a memorial to her deceased husband.

Built of brick, with terra cotta trimmings and cornices, floored with steel beams and brick arches, partitions of hollow brick, floor paved with tesselato, wainscoted with glazed tiling, the building is of most substantial construction, and is heated and ventilated on the Powers' automatic system. It is located north of and connected with the main hospital, and contains, on the ground floor, a receiving and waiting ward, a main ward holding thirteen beds, and a smaller ward with four beds, separated by a surgical dressing-room. Only male surgical patients are accommodated on this floor.

The second floor provides a ward with twelve beds and three single rooms, and is devoted to the treatment of male medical patients; while the third floor contains eight private rooms, and a convalescent room. In the basement of this building there is provided an X-ray room, pathological laboratory, and two rooms for use of patients requiring restraint or isolation.

With the opening of this addition, the capacity of the Hospital was increased from 30 to 72 beds.

Other noted improvements are the addition to the laundry at a cost of some \$15,000, and on which about \$6,000 is still due; and the substantial stone wall surrounding the entire Rector Street and Ridel Avenue sides of the property, and extending a considerable distance along the Jamestown Street side. Handsome gates of iron guard the entrances. That portion of wall fronting on Ridel Avenue bears this inscription: "In memory of James

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Wilde, the Ridel Avenue section of this wall was erected, A. D. 1902." The remainder was the gift of Mr. John Dearnley of the Board of Managers. Reference is made to the death, during the year, of Messrs. Chas. J. Walton and John J. Foulkrod, each having been an incorporator of the hospital and a member of the Board of Managers since its organization. The number of out-patients—comprising accident cases brought in within 24 hours—was 1,641, exceeding all previous records. Five hundred and forty-four cases were admitted; and of 38 deaths, 20 occurred within 24 hours of admission.

AT A MEETING of the Convocation of Chester, held on May 27, 1902, at the Church of the Holy Trinity, West Chester, an appropriate minute, with resolutions, was adopted by a unanimous standing vote, recording its sense of the severe loss it has sustained in the death of the late Rev. George Alexander Keller, who for nineteen years was rector of St. David's, Radnor, and for five years Dean of the Convocation. Mr. Keller died in March of the present year, a full account of his death and burial being given in this correspondence at that time.

OLD ST. JOHN'S CHURCH, Philadelphia, of which the Rev. Oscar S. Michael is rector, and which parish but recently celebrated its 87th anniversary, enjoys the possession of a "fairy godmother." For several years past, especially when the parish has been passing through hard financial straits, a youth has appeared at the rector's door, and handing in a sealed envelope, simply announced, "My mistress, sir, asked me to give you this." Then the mysterious messenger would immediately disappear. The envelope was inscribed, "For St. John's Church," and always contained a bundle of new bank notes aggregating from \$400 to \$1,000. At the earnest solicitation of the messenger, no attempt is made to identify the generous benefactress, much as the rector and his people would like to show some token of their appreciation of her unflinching kindness.

A SECTIONAL CONFERENCE, Brotherhood of St. Andrew, was held at the Church of the Holy Apostles on Thursday, June 12, the chapters included being those of Christ Church chapel, Church of the Mediator, St. Sauveur, Holy Comforter Memorial, Church of the Holy Apostles, Prince of Peace, Ascension, Church of the Holy Trinity, and Holy Trinity Memorial chapel. The subject discussed was: "Brotherhood work during the summer."

THE RECTOR of St. James' Church, Philadelphia (the Rev. Wm. C. Richardson), invited the clergy of the Diocese who are graduates of Berkeley Divinity School, to a meeting on June 9th, for the purpose of forming an association of the alumni of that school. The organization was completed by the election of the Rev. Wm. C. Richardson as President; the Rev. Richard H. Nelson (St. Peter's), Vice-President; and the Rev. Geo. A. Hunt (St. Mary's, Radnor), Secretary and Treasurer. These officers constitute an executive committee, with the addition of the Rev. C. Ellis Stevens, D.D., rector of Christ Church, Philadelphia, and the Rev. Elliston J. Perot, rector of St. Stephen's, Manayunk. In this connection it is of interest to note that the present rectors of the three old parishes, once legally known as "The United Parishes of Christ Church, St. Peter's, and St. James'," are clergymen trained and ordained by the late Bishop John Williams, the founder of the Berkeley School.

MENTION having been made, in these columns recently, of the defacing of the corner stone of St. Paul's Church, Chester (the Rev. Francis M. Taitt, rector), it will be gratifying to the readers to know that the damage did not prove to be permanent, as it was at first feared it might be. The smear of paint

daubed thereon by some unknown person, has been successfully removed.

CALVARY CHURCH, Conshohocken, of which parish the Rev. Herbert J. Cook is rector, has been furnished with a new carpet and the Sunday School room supplied with new matting. A shaded light has also been provided for the pulpit, for use in case of any failure of the electric supply. Confirmation was administered in this parish on Sunday, June 15, the Rt. Rev. Dr. Coleman, Bishop of Delaware, acting for the Bishop of the Diocese.

AT THE Memorial Church of the Advocate, Philadelphia (the Rev. Henry Martyn Medary, rector), the daily services are omitted until October 1, prayer being said in the chapel on Wednesdays and Fridays only. No interruption will occur in the Sunday services during the summer. The parish house, rectory, and other Church property, have been much improved by repairs and painting, lately completed.

FOR SEVERAL years it has been the custom of the "Ladies' Hospital Aid," St. Timothy's Hospital, Roxborough, to hold a lawn fête on the grounds of that institution on St. Barnabas' Day. The twelfth anniversary was attended by such sale, and although the weather was anything but favorable to such out-of-door work, the event passed off successfully. The "Aid" has raised, by this means, so much as \$1,200 in the one day. The several parishes in the districts, and the sectarian bodies join in the work, the hospital being a public charity, ministering freely to all creeds, and no creed.

AMONG the individual works of chapters of Brotherhood of St. Andrew, during summer months, thus far reported, that of the Memorial Church of the Advocate has been asked to hold services at the Hahnemann Hospital, Philadelphia. Holy Apostles' chapter undertakes work at the Galilee mission, while St. Alban's chapter, Roxborough, continues its successful services at the county poorhouse.

THE REV. WM. LEETE HAYWARD, of St. Elisabeth's, Philadelphia, returned from a brief trip abroad on Wednesday, June 11th, and in the evening of the day of his arrival was tendered a reception by the members of the parish, at which time occasion was made

Summer Frolic.

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Give the brain and body food during the summer that does not overtax the stomach and heat the body.

Grape-Nuts is a crisp, dainty and delicious food, selected parts of the grain treated by heat, moisture and time to slowly and perfectly develop the diastase from the grain and transform the starch into grape sugar in the most perfect manner; the small particles of phosphate of potash found in certain parts of the cereals are retained and these elements vitalize and nourish the body, brain, and nerve centres.

In its predigested form, it furnishes the necessary strength and energy in an easy way for the system to absorb without undue exertion and removes the general feeling of heaviness usual to hot weather.

Grape-Nuts and cream, a little fruit, and possibly an egg or two cooked to suit the taste, is an ideal breakfast and will fully sustain the body until the noonday meal. Delicious desserts for luncheon and supper can be quickly made and have a flavor all their own from the peculiar, mild but satisfying sweet of the grape sugar.

Grape-Nuts will save the heat of cooking and the exertion of preparing food; will make you feel internally ten degrees cooler and fit you for the summer's heat so that you may enjoy the full pleasures of the season.

A Chance to Make Money.

I have berries, grapes, and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

AMERICA'S SUMMER RESORTS.

When it begins to get hot and dry one's thoughts naturally turn toward the lakes and rivers and the seashore of New York and New England, and we begin to wonder how much it would require of time and money to make the trip. A lot of these questions are answered and a lot of information given free in "Four-Track Series" No. 3, "America's Summer Resorts." Sent on receipt of a two-cent stamp, by GEORGE H. DANIELS, General Passenger Agent, New York Central & Hudson River Railroad, Grand Central Station, New York.

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The Lake Shore & Michigan Southern Ry. has just issued a new summer book, "Lake Shore Tours," showing a selected list of Eastern resorts with routes and rates. Copy will be sent on application to City Ticket Office, 180 Clark St., or C. F. Daly, C. A. G. P. A., Chicago.

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The Wabash Road will sell excursion tickets July 5th to 9th, inclusive, from Chicago to Portland, Me., at \$21.50 for the round trip via Niagara Falls; \$20.50 via Montreal. Return limit, Aug. 15th. For full information call at or address City Ticket Office, 97 Adams St., Chicago.

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THE MONTH OF JUNE.

PARTICULARLY in the northern climate, is the best time for the *Flower Service*. Already the Service has been used in a large number of parishes, and everywhere with the greatest delight. The Flower Service for Sunday Schools is a festival service of deep interest and has four appropriate and lively hymns, and the service is made up from the Prayer Book. The Flower Service is sold at the rate of \$1.00 per hundred Copies, postpaid. Published by The Young Churchman Co., Milwaukee, Wis.

for the presentation of a gold watch—the gift of the parishioners, the speech attending the gift being made by the Rev. Wm. McGarvey, rector of the parish. Fr. Hayward also received a bouquet of flowers from the children of the mission house, of which work he is in charge.

THE DEATH of the Rev. William J. Lipsett, a deacon attached to the staff of Holy Trinity Church, Philadelphia, occurred in Washington, D. C., May 14th. Mr. Lipsett was ordained deacon by Bishop Whitaker on June 17th, 1901. At that time he was in very delicate health and immediately went to Arizona, where he remained some time, then married, and finally came to Washington, entering the Garfield Hospital, where he died as stated. Mr. Lipsett came from the Baptist denomination in 1900 as a student from Crozier Theological School.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Southern Convocation—Litany Desk.

THE SUMMER meeting of the Southern Convocation took place at St. Paul's Church, Kittanning, on Wednesday evening and Thursday, June 11th and 12th. The opening service was evening prayer on Wednesday, followed by an address by the Rev. Dr. McIlvaine of Calvary Church, Pittsburgh, on "Doctrine and Ethics in Modern Preaching"; and a paper by the Rev. C. M. Young of Washington, on "Clerical Foibles," which paper was made the subject of discussion. On Thursday morning there was a celebration of the Holy Communion at 7:30 by the Archdeacon of the Diocese, the Rev. L. F. Cole, assisted by the rector of the parish, the Rev. F. C. Hartshorne. Morning prayer was read at 9:30, and at 10 there were addresses by Archdeacon Cole and the Rev. Frank Steed of Crafton, on the topic, "Extending the Church into the Next Towns," followed by an animated and interesting discussion. Later there were papers read by the Rev. Amos Bannister of Beaver Falls on "Convocation Wealth," and by the Rev. George Gunnell on "Fatalism in Modern Literature," followed by discussion. An intermission was taken for luncheon, and at the afternoon session the Rev. E. M. Paddock of Emmanuel Church, Allegheny, gave a book review on "Jesus Christ and the Social Question."

ST. JOHN'S CHURCH, Pittsburgh, has been the recipient of a handsome litany desk of quartered oak, given as a memorial of Thomas Hand Taylor, which was used for the first time on the Second Sunday after Trinity.

QUINCY.

F. W. TAYLOR, D. D., Bishop

Death of a Chorister.

FOR THE FIRST TIME in its history, death has claimed one of the active members of the Cathedral choir. Harry McKay, a lad 14 years of age, was drowned while bathing on June 2. He was in his place in the choir stalls the day before, when the evening anthem was "He shall give His Angels charge." The funeral took place from the Cathedral on the following Thursday. The boy's vestments were laid in his vacant place in the stalls. The choir, vested, attended the body to the cemetery and sang appropriate hymns over the grave. Young McKay was a boy of fine promise and his loss is deeply lamented by his associates.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. McVICKAR, D.D., Bp. Coadj.

Parish House for Pawtucket.

SOME few years ago, the Smith estate, adjoining Trinity Church property, Pawtucket, was purchased with the intention of using the house for parish purposes. It was,

however, found inadequate in some respects, and so the land next to this property on School Street was bought. Now a parish house has been erected thereon, and it is planned to remodel the old Smith house into a rectory. The new parish house is a brick structure, two stories high, with a one-story frame addition in the rear. The main building contains six rooms; those in the second story being used for guild meetings while on the ground floor is a kitchen, a small guild room, and a larger room used by the infant class of the Sunday School. This latter room opens into the assembly hall which occupies the whole of the frame addition with a floor space of 30x75 feet. The cost of the building was about \$7,000, a part of which was the gift of one person and the balance was raised by subscription.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Memorial Tablet at St. Michael's.

ON THE Confederate Memorial Day, June 3d, Bishop Capers stopped at Greenville while the exercises in commemoration of the day were in progress, and delivered an impromptu speech, which contained a special tribute to the memory of the late General Wade Hampton. The Bishop was passing through the city with his family, on his way to Camp Cottage, Cedar Mountain, N. C., his summer home.

THE MEMORIAL TABLET which has been erected in the vestibule of St. Michael's Church, Charleston, by the congregation, to those members of it who laid down their lives in the Civil War, was unveiled June 12th, at 6 P. M. After a short service in the church, and an address by Bishop Capers, the Bishop, together with the Rev. John Kershaw, D.D., rector of St. Michael's; Rev. John Johnson, D.D., rector of St. Philip's; Rev. Robert Wilson, D.D., and Rev. J. Maxwell

HAMPERS BUSINESS.

COFFEE DRINKING INCAPACITATES SOME PEOPLE FOR BUSINESS AT TIMES.

A gentleman from MacBain, Michigan, says, "Coffee drinking has cost me much, for during my life I have been many times so thoroughly put out of condition that I have been compelled to abandon business for a day or two at a time. The attacks of headache would commence on the right side behind the ear and become so severe as to totally incapacitate me for any exercise, even mental. I have frequently had to take morphine to relieve the suffering. Sour stomach troubled me and I had a nervous heart that gave me a great deal of trouble.

"Four years ago I saw an advertisement for Postum Food Coffee which recited the ill effects of coffee on the nerves. I at once decided to make the change and leave off coffee and take on Postum. The result has been all that one could expect.

"I am never constipated any more, the bilious attacks never come on except from some indiscretion such as drinking coffee, which I am foolish enough to indulge in now and then. I have no more headaches, no more sour stomach and no bilious spells. I have not been sick to my stomach or had a nervous vomiting spell in three years. Am now 56 years old, and have better health and do a better business and am more comfortable than ever before in my life. I certainly attribute the change to leaving off coffee and using Postum for I have taken no medicine to aid in making the change.

"The experiment as stated is absolutely true. I am willing, if necessary, to attach my affidavit to it." Name given by Postum Co., Battle Creek, Mich.



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show whether your washing-powder is dangerous. One can't tell from the first few washings. After a time your clothes

"go all at once." Costly experimenting. But here is PEARLINE, known and proved to be absolutely harmless. Costs but a trifle more than the poorest. To save that trifle you risk all the wash. 670

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SUNSET PARK INN, at Haines Falls, N. Y. Finest in Catskill Mountains.

Pringle, followed by the eight young ladies who were to unveil the tablet, proceeded down the aisle into the vestibule where the unveiling took place. The tablet is of pure white Italian marble with Corinthian columns in high relief, with entablature and cornice, and is set on a background of soft grey marble in an arched niche in the wall, 12 x 6 feet. Below the upper inscription, and above the list of names, is the seal of the Confederacy, with the draped Confederate and State flags crossed, in high relief. Below the list of names is another inscription, on either side of which is an inverted torch. The tablet is the work of Messrs. J. & R. Lamb of New York, and is as beautiful as is all their work.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Opening of the Cathedral.

LAST ADVENT the vestry of St. Luke's Church, Orlando, feeling that the time had come for extending the work of the parish, unanimously offered the Church to Bishop Gray, to be used as the Cathedral of Southern Florida. After consideration, the Bishop determined not only to accept St. Luke's Church as the Cathedral, but also to make the Cathedral organization the centre of the nearer missionary work and the controlling authority of the Church institutions in and about Orlando, which have been heretofore under his own direct control. By the advice of the Convocation of the Missionary Jurisdiction at its annual meeting in Tampa last January, a civil charter was obtained for the



ST. LUKE'S CATHEDRAL, ORLANDO, FLA.

Cathedral, providing for the Bishop as the head, a Dean, and a Chapter composed of the Bishop, the Dean, six laymen elected by the Cathedral congregation, two clergymen and two laymen elected by the Convocation itself, and one member, either clerical or lay, appointed by the Bishop. The whole Jurisdiction is thus represented and interested in the management and work of the Cathedral.

The institutions which the Cathedral, through its Chapter, will control are: Pell-Clarke Hall, an excellent school for girls; St. John's Academy, a school, with industrial instruction, for colored scholars; The Church Home and Hospital, which is the only hospital in the Jurisdiction; and the Southern Florida School for Boys. All these are located at Orlando except the last, which is situated near Sanford.

After Easter Day the church was closed for the necessary enlargement and repairs. Its seating capacity was doubled, the chancel considerably enlarged with a view to a surplined choir, and the general appearance of the church much improved within and without.

On Trinity Sunday it was re-opened as the Cathedral Church of St. Luke. At 11 A. M. the Holy Communion was celebrated by the Bishop, assisted by the Rev. L. A. Spencer. There were also present in the choir, the Ven. John Gray, Archdeacon at large, residing in Orlando; the Rev. Messrs. C. W. Arnold of Daytona, C. D. Frankel of Leesburg, H. B. Jefferson of Braidenton, H. W. Little of

DeLand, Jas. H. Davet and Henry W. Greetham of Orlando. Archdeacon Gray preached a powerful sermon from Ephesians i. 10. After the Offertory the Bishop proceeded to induct the following Cathedral clergy: Rev. Lucien A. Spencer (late of Braidenton), Dean; Ven. John Gray as Archdeacon; Rev. James H. Davet as Senior Canon, and Rev. H. W. Greetham as Minor Canon.

At evening prayer the Rev. C. D. Frankel preached an able sermon from Judges v. 23.

The missionary work of the Cathedral clergy extends over a large territory. That of Archdeacon Gray reaches 75 miles to the south, embracing the missions of Auburndale, Bartow, Conway, Ft. Meade, Kissimmee, and Narcoossee, of which he is in sole charge. He has stimulated all these mission points into new activity, and has so built up Bartow and Ft. Meade that they are about to become self-sustaining. The work of Canon Davet extends about 50 miles to the northwest, and includes Eustis, Mt. Dora, Yallaha, and Zellwood, of which he has been for some years the faithful missionary. Canon Greetham has charge of St. John the Baptist's mission (colored) in Orlando.

The congregation of St. Luke's, which is by no means rich, and is still in common with the rest of the community suffering from the effects of the freezes of some years ago, deserves credit for assuming unaided the cost of making their church building fit to be the Cathedral church of Southern Florida. A Chapter House and a Hospital building are necessities, but cannot be undertaken at the present time.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.

BOYD VINCENT, D.D., Bishop Coadj.

Deaf Mutes.

THE BACCALAUREATE sermon at the Ohio Institution for the education of deaf-mutes, located at Columbus, was preached on Sunday, June 8th, by the Rev. Austin W. Mann, for the ninth time in succession.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Flower Service at Bristol.

A VERY successful flower service was held at Emmanuel Church, Bristol (Rev. T. S. Russell, rector), on the morning of Sunday, June 8th, the service of the Evening Prayer Leaflet series being used. It was pronounced by those present to be a beautiful service and to have been very successful in its rendering.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Commencement at St. Mary's—Sewanee.

THE GRADUATING EXERCISES of St. Mary's School, Memphis, under the care of the Sisters of St. Mary, were held on the morning of June 4th. The Bishop of the Diocese gave the address, taking for his subject the class motto, Life and Light. The exercises opened with a religious service in St. Mary's chapel.

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The programme in the large study hall included essays by the graduates and piano numbers by the class of 1903; and closed with the singing of the *Magnificat* by the school. Two of the graduates received the St. Mary's Gold Medal, given for high standing during three successive years. A third won the prize for English Composition competed for annually by the entire school. These three girls have been pupils in St. Mary's, two of them for eight years and one for nine years, and they are to return for a post-graduate course.

ARRANGEMENTS are being made for the resumption of work at St. Mary's on the Mountain, at Sewanee, under the oversight of Sister Hugnette, the work of the school being industrial training especially of the girls living about Sewanee.

VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

Commencement at Winchester.

AT THE CLOSING exercises of the Episcopal Female Institute, Winchester, the principal, Mr. A. M. Smith, severed a connection of 15 years with that institution. The address to the graduates was delivered by the Rev. Nelson P. Dane, who presented diplomas to 17 young ladies.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

New Reredos—Marriage of a Priest.

THE NEW REREDOS at the Church of the Epiphany was completed and in place on the first Sunday in June. It is a very beautiful work of art, and the source of much pleasure and gratification to rector and people; a deeper interest being given to it from the fact that it is a memorial to those members of the parish who have entered into rest; and all who have contributed to it have had some dear one in mind. It is intended to place in the archives of the parish, a Book of Memorial, inscribed with the names and dates of birth and death of all those in whose memory the reredos has been given. The material is Indiana limestone. Over the altar is a representation in *alto relievo*, of the Last Supper, after an original design of Mr. Partridge, the sculptor, beneath which, on the upright surface of the re-table, are carved the words: "Do this in remembrance of Me." Two angel figures occupy niches to the right and left of the altar, and an elaborate Gothic design forms a canopy to the whole. With the erection of this beautiful reredos, the work of improving and beautifying the Church of the Epiphany, begun twelve years ago, is practically completed. It has included the building of the present choir and chancel, the moving of the organ from the gallery, and many other improvements. In the *Parish Guide*, the rector says that the object of all has been first to make the church more worthy of the worship here offered, and also to anchor it more strongly on its present site, that those who come after may be less likely to yield to the temptation to transplant it to a more fashionable neighborhood. The great work now to be accomplished is the building up of the endowment fund, which already amounts to \$27,000.

AN UNUSUALLY beautiful marriage service took place in St. Paul's Church, on Thursday, June 12th, when the Rev. Enoch M. Thompson, assistant minister of the parish, and Miss Louisa McCalla were united in Holy Matrimony by the Bishop of Washington, the first part of the service being said by the rector, the Rev. Alfred Harding. The vested choir preceded the bridal party to the chancel, singing the hymn, "The voice that breathed o'er Eden." The altar and chancel were beautiful with flowers and many lights, and the church was thronged with interested friends, among whom were a large number of the

clergy of the city and elsewhere, several of whom were vested, and in the procession. The Rev. Mr. Thompson has done most excellent and faithful work in St. Paul's parish, since his ordination four or five years ago, and the bride has from childhood given loving and reverent service in the sanctuary. Very heart-felt were the prayers and good wishes for their happiness.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Cornerstone at Mayville—Bequest for Hobart College—Woman's Auxiliary.

THE CORNER-STONE of the new St. Paul's Church, Mayville, was laid on Monday, June 9th, by the Bishop of the Diocese. The former church was destroyed by fire April 18, 1901. The corner-stone has been used in each of the edifices of 1826, 1860, and now 1902. The Rev. G. W. S. Ayres, rector, gave a history of the parish, 1823-1902. The church will be ready for services by August.

A REQUEST of \$20,000 for Hobart College, to be used for the education of needy young men for the ministry of the Church, preference to be given to Buffalo students, is contained in the will of the late Matthew O'Neill, which was lately probated in Buffalo.

A SECTIONAL meeting of the Western New York Branch of the Woman's Auxiliary was held in St. James' Church, Batavia (the Rev. A. M. Sherman, rector), June 4th and 5th. A business meeting of the Junior Branch was held Wednesday afternoon. After evening prayer the Rev. Chas. H. Evans of the Japan mission told in an attractive way of the work in that country. A social reunion of the delegates followed in the parish house, at which the Bishop of the Diocese was present, as he had also been at the preceding sessions and service. On Thursday at 9 A. M. the Holy Eucharist was celebrated, the rector being assisted by the Rev. C. H. Evans. The business meeting followed, Mrs. Nicholas of Geneva in the chair, when 140 delegates, representing 35 parishes, responded to roll call. In Miss Hart's report of the Babies' Branch she called attention to the fact that the Junior Auxiliary started in this parish just fifteen years ago, although the W. A. did not annex it until two years later. An effort is being made to raise the \$300 necessary to complete the church for the Seneca Indians on the Cattaraugus Reservation. An animated discussion was held with reference to the special work the Auxiliary should do this summer. After luncheon, served by the women of the parish, Mr. Evans spoke of the Japanese women and on women's work in Japan. Reports from chapters were replete with interest and encouraging advance.

The annual meeting will be held in Trinity Church, Buffalo, in September.

CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

ST. MARK'S CHURCH, Kensington, Prince Edward's Island, is to be completely renovated.—BISHOP COURTNEY held an ordination service in Christ Church, Windsor, on Trinity Sunday.

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